

Russell L. Rickett

PROCEEDINGS OF THE

Seventeenth Annual
Inter-Provincial Conference
of the Officers

OF THE

Four Western Masonic
Jurisdictions

HELD AT BANFF, ALBERTA
SEPTEMBER 5th, 6th and 7th
1957

President: M.W. BRO. R. S. SHEPPARD, Alberta

SEVENTEENTH ANNUAL INTER-PROVINCIAL CONFERENCE

of the Officers of the

FOUR WESTERN MASONIC JURISDICTIONS

September 5th, 6th and 7th, 1957.

President: M. W. Bro. Ross S. Sheppard, P.G.M. of Alberta.

Vice-Pres.: M. W. Bro. C. A. Green, G.M. of British Columbia.

Acting Secretary: R. W. Bro. E. H. Rivers, G.S. of Alberta.

All Conference Sessions to be held in the Cascade Masonic Hall, Banff, by courtesy of the Wor. Master and Members of Cascade Lodge No. 5, Banff, G.R.A.

Thursday, September 5th - Evening Meeting - 8:15 p.m.

FRATERNAL HOUR

Invocation.

Word of Welcome by W. M. of Cascade Lodge - W. Bro. Andrew Smyth.

President's Opening Remarks.

Memorial Service for M. W. Bro. George F. Ellis

Address by M. W. Bro. H. A. Tate

Friday, September 6th - Morning Session - 9:15 a.m.

Invocation

Report of the President - M. W. Bro. Ross S. Sheppard, P.G.M. of Alberta.

Report of Acting Secretary - R. W. Bro. E. H. Rivers, G.S. of Alberta.

THE NEW FREEMASON - HOW SHOULD HE BE PREPARED?

M. W. Bro. David Rothstein, G. M. of the Grand Lodge of Manitoba.

Forum discussion to be led by R. W. Bro. M. A. R. Howard, S.G.W. of the Grand Lodge of British Columbia.

NON-RESIDENT DUES

R. W. Bro. Kenneth Reid, D.G.M. of the Grand Lodge of British Columbia.

Luncheon Adjournment

Afternoon Session - 1:45 p.m.

Forum discussion of R. W. Bro. Reid's paper to be led by R. W. Bro. R. Mayson, D.G.M. of the Grand Lodge of Saskatchewan.

HOW CAN OUR WESTERN CONFERENCE MAKE A MAXIMUM CONTRIBUTION TO CRAFT FREEMASONRY?

R. W. Bro. D. D. McQueen, D.G.M. of the Grand Lodge of Alberta.

Forum discussion to be led by R. W. Bro. W. A. Prugh, D.G.M. of the Grand Lodge of Manitoba.

Annual Banquet 6:30 p.m.

Delegates and their ladies will be guests of the Grand Master, M. W. Bro. S. G. Bannan, and the Grand Lodge of Alberta. (Informal)

Saturday, September 7th - Morning Session - 9:15 a.m.

DUTIES AND RESPONSIBILITIES OF THE WORSHIPFUL MASTER AND WARDENS.

R. W. Bro. M. Herman, S.G.W. of the Grand Lodge of Saskatchewan.

Forum discussion to be led by R. W. Bro. D. Little, S.G.W. of the Grand Lodge of Alberta.

Regular Business

Election of Officers

New President's Remarks

Closing Prayer.

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IMPORTANT - The Brethren preparing papers will please mail them to the Acting Secretary, R. W. Bro. E. H. Rivers, 330 - 12th Avenue S. W., Calgary, Alberta, at least thirty days before the Conference opens so that they may be forwarded to those Brethren who are opening the discussion. All papers must be filed with the Secretary immediately after they are given, including those of the Brethren leading the discussion.

CONFERENCE OF THE GRAND LODGE OFFICERS

of the

FOUR WESTERN MASONIC JURISDICTIONS

Held at Banff, Alberta, September 5th, 6th and 7th, 1957.

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The Conference was attended by the following:

GRAND LODGE OF BRITISH COLUMBIA

M. W. Bro. C. A. Green	Grand Master
R. W. Bro. Kenneth Reid	Deputy Grand Master
R. W. Bro. M. A. R. Howard	Senior Grand Warden
R. W. Bro. C. G. McMynn	Junior Grand Warden
M. W. Bro. J. H. N. Morgan, P.G.M.	Grand Secretary

GRAND LODGE OF ALBERTA

M. W. Bro. S. G. Bannan	Grand Master
R. W. Bro. D. D. McQueen	Deputy Grand Master
R. W. Bro. D. Little	Senior Grand Warden
R. W. Bro. W. H. Harper	Junior Grand Warden
R. W. Bro. E. H. Rivers	Grand Secretary
M. W. Bro. R. S. Sheppard	Immediate Past Grand Master
M. W. Bro. S. C. Heckbert	Past Grand Master
M. W. Bro. L. W. Bond	Past Grand Master
M. W. Bro. A. D. Cumming	Past Grand Master

GRAND LODGE OF SASKATCHEWAN

M. W. Bro. T. R. Luke	Grand Master
R. W. Bro. R. Mayson	Deputy Grand Master
R. W. Bro. M. Herman	Senior Grand Warden
M. W. Bro. R. A. Tate, P.G.M.	Grand Secretary
M. W. Bro. R. C. Hodsman	Immediate Past Grand Master
M. W. Bro. J. H. Cuddington	Past Grand Master

GRAND LODGE OF MANITOBA

M. W. Bro. D. Rothstein	Grand Master
R. W. Bro. W. A. Prugh	Deputy Grand Master
M. W. Bro. T. C. Jackson	Grand Secretary
M. W. Bro. R. E. Emmett	Past Grand Master
M. W. Bro. S. H. Fahrni	Past Grand Master

GRAND LODGE OF MONTANA

M. W. Bro. Myron E. Bean	Grand Master
W. Bro. S. J. Kaisler	Past Master

GRAND LODGE OF NORTH DAKOTA

M. W. Bro. J. A. Barner	Grand Master
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VISITORS

W. Bro. A. Smyth	W.M. Cascade No. 5
W. Bro. S. E. Ward	P.M. Cascade No. 5
Bro. R. G. Roberts	Secretary Cascade No. 5
Bro. J. Tweedley	M.M. Cascade No. 5
Bro. V. Lewis	M.M. Cascade No. 5
R. W. Bro. M. F. Irvine	D.D.G.M. District No. 18, Alberta
R. W. Bro. A. Bartlett	P.G.R. Acacia No. 11, Alberta
W. Bro. R. L. Osborne	P.M. Corinthian No. 22, Alberta
Bro. W. L. Cushing	M. M. Ashlar No. 28, Alberta.

MINUTES OF THE BANFF CONFERENCE

Held at Banff, Alberta, September 5th, 6th and 7th, 1957.

Thursday, September 5th - 8:15 p.m.

President - M. W. Bro. R. S. Sheppard.

It is now 8:15 p.m. and I declare the Banff Conference for 1957 officially open. It is customary to open our Conference with an Invocation, but inasmuch as this meeting is of a somewhat special nature in which we are to have a Memorial Service for M. W. Bro. George F. Ellis and in that Memorial an Invocation will be given, I think possibly we should omit the Invocation at this time.

May I first, then, welcome you. I am sure from experiences in the past that the papers to be given, the discussions that will be taking place and the comments that will be made will be very helpful to us.

Now in order that we may know each other I am going to ask our Grand Secretary, R. W. Bro. Rivers, to name, as far as he can, and I think he knows everyone here, those in attendance and as he does will you please just rise and the rest of us will know just who you are.

The Brethren listed in the attendance Register were then named.

We also have with us Bro. W. L. Cushing of Ashlar Lodge No. 28, our soloist for tonight and Bro. Lewis who is acting as Organist.

President - May I give a special welcome to our visitors from south of the line and the members of Cascade Lodge who are with us this evening. It has been a privilege of the members of this Conference to meet in Cascade Hall the past seventeen years and it is a great privilege for me to now call on the Worshipful Master of Cascade Lodge, W. Bro. Smyth.

Wor. Bro. Smyth -

Most Worshipful Brethren and Brethren all. It is indeed an honor to represent Cascade Lodge and to welcome possibly the largest gathering of Masonic dignitaries that has met at the Conference. To those of you who are probably visiting Banff or the Conference for the first time I express a very special welcome and if time permits I would like you to get around and view some of the sights that have made Banff the mecca for tourists from all over the world. I mentioned Banff, possibly I should have said the Banff National Parks because Banff is just getting to be the stepping place for people going to see Lake Louise. I trust that the great Architect of the Universe will be with you in your deliberations at this Conference and that His blessing may be on the recommendations resulting from this Conference, I only trust that His blessing will be upon them as they are, I may say, the structure of the whole Masonic Empire. We in Cascade are again highly honored that you have chosen our humble little Temple here for your 17th Annual Conference, we trust that your deliberations will be fruitful, we know they will be harmonious and we wish you all the best of luck as we welcome each and every one of you to the 17th Annual Inter-Provincial Conference. Thank you.

President-

Thank you very much, we all appreciate those kind remarks of W. Bro. Smyth. He was just telling me a few minutes ago that he has ordered fine weather for our stay here in Banff and if we find the lovely weather we are assured of I am sure that our convention will be a success.

I am going to ask our Grand Master, M. W. Bro. Sam Bannan, to officially thank the Worshipful Master of Cascade Lodge.

M. W. Bro. Bannan -

M. W. Sir, W. Bro. Smyth and other distinguished Brethren. I suppose for some seventeen years the welcome you have given us tonight has come from the heart of those who preceded you in Lodge each year and no doubt during the same period the gratitude has been expressed to your members on behalf of Grand Lodge but I can assure you that the repetition does not by any means diminish the magnitude of that gratitude. It seems to me there is no more fitting place than Banff for these gatherings and I feel that M. W. Bro. Ellis, when he conceived the idea some seventeen or eighteen years ago, was inspired by the Hymn "Unto the Hills do I lift up my longing eyes". I feel that he had that in mind, and I

know that if he were alive today it would be another year of treasure which would be diarized by him.

On behalf of the Conference and on behalf of the many distinguished members of the Fraternity, I thank you with all the warmth of my heart.

President - Thank you M. W. Bro. Bannan.

MEMORIAL SERVICE

M. W. Bro. George F. Ellis
Secretary of Conference 1941 - 1956
Born, August 4th, 1889 - Died, April 4th, 1957.

President -

We now come to the core of the meeting this evening insofar as the Memorial to our late Secretary, M. W. Bro. Ellis is concerned. We will have an Invocation or Opening Prayer by M. W. Bro. R. E. Emmett, Past Grand Master of the Grand Lodge of Manitoba.

M. W. Bro. Emmett -

Brethren will you rise and join with me in prayer.

Almighty God, our heavenly Father, with whom do live the spirits of them that depart hence in the Lord and with whom the souls of the faithful after they are delivered from the burden of the flesh are in joy and felicity, we praise and magnify Thy holy Name for all Thy servants who have finished their course in Thy faith and fear, beseeching Thee to give us grace so to follow their good examples that with them we may be partakers of Thy heavenly kingdom. More especially this evening do we praise and magnify Thee for our fragrant memories of Thy servant our brother whom we would this day remember before Thee, praising and thanking Thee for the splendid record he has left us of leadership and of service to our fraternity, of devotion to the cause of Thy Church, of helpful influence in all good works throughout the community and of genuine manhood.

Help us, O Almighty Father, ever and always to trust our loved ones to Thy care. When sorrow darkens our lives help us to look up to Thee, remembering the cloud of witnesses by whom we are compassed about. And grant that we on earth rejoicing ever in Thy presence, may share with those of our dear ones who have gone before, the rest and peace which Thy presence gives.

May our loss make us deeply sensible of the shortness and uncertainty of human life. Let Thy Holy Spirit lead us in holiness and righteousness all our days; so that when we have loved Thee in our generation we may be gathered to our fathers, having the testimony of a good conscience; in the communion of Thy holy Church; in the confidence of a certain faith; in the comfort of a reasonable, religious and holy hope; in favour with Thee our God and in perfect charity with all men.

And for those of us whose work on earth is as yet unfinished, we ask Thee to support us all the day long of this troublous life -- as Thou didst our brother who has gone before -- until the shadows lengthen and the evening comes, and the busy world is hushed and the fever of life over and our work done; then, O our Heavenly Father, grant to each of us safe lodging, a holy rest and peace at the last.

All this we ask in the name of the Most High. Amen.

So Mote it be.

President -

Those of you who were in attendance at the funeral of our late Bro. Ellis will recall at the ceremony the lovely music and tonight at this Memorial Service we will have one of the Hymns that were sung on that occasion. Nearer My God to Thee by Bro. W. L. Cushing, accompanied by Bro. V. Lewis.

Solo - Nearer My God to Thee (Lewis Cary) - Bro. W. L. Cushing, accompanied by Bro. V. Lewis.

President - Thank you very much Brethren.

In the past, at least for as long as I can remember in being in actual attendance and of reading the reports, it has been customary on the opening night to have an inspirational Masonic address by some outstanding Masonic Leader. This

year under the circumstances we have changed and are having this Memorial Service. M. W. Bro. Ellis was Secretary of the Conference for many years and during that period he devoted much time and energy to making the Conference the great success that it was and that I trust it may be in the years to come. Your Committee in arranging for this Memorial to M. W. Bro. Ellis have chosen M. W. Bro. Bob Tate, Grand Secretary of the Grand Lodge of Saskatchewan, and a Past Grand Master of that Jurisdiction. It is probable that no person in this Jurisdiction, or in Canada, knew M. W. Bro. Ellis better or who worked with him more than M. W. Bro. Tate. I will now call on M. W. Bro. Tate.

M. W. Bro. Tate - I N M E M O R I A M

George F. Ellis

Tell me not, in mournful numbers,
Life is but an empty dream! --
For the soul is dead that slumbers,
And things are not what they seem.

Life is real! Life is earnest!
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul.

Art is long, and Time is fleeting,
And our hearts, though stout and brave,
Still, like muffled drums, are beating
Funeral marches to the grave.

- - Longfellow

In my long experience in Freemasonry, I have been assigned numerous duties; many pleasant and some difficult. This evening, I have the distinct honour of performing another of such duties which, while one I cherish, is for me perhaps the most difficult I have ever undertaken. My emotions are deeply stirred, as I attempt, however inadequately, to pay tribute to the memory of one who was "my friend" in the fullest acceptation of that most vital human relationship. If there is such a thing as a living spirit of the Banff Conference, it was infused into it by the constant, devoted, and dynamic leadership in its re-organization and continuance through the years of Most Worshipful Brother George F. Ellis, who, with a few pioneering spirits have carried it to its present high state of effectiveness and its international reputation for outstanding Masonic influence. Here and now, therefore, is the appropriate place and time to pay tribute to the memory of this great exponent of Freemasonry and you who knew him, will be proud to join with me in this memorial.

While it is probably unnecessary, still as a matter of record, I would wish first to give a brief biographical sketch of the life of our departed Brother.

Yorkshire is in the heart of England, and Yorkshiremen, whether at home or abroad are distinguished for their determination, endurance and consistent maintenance of justice, right and truth, typical of the "bulldog breed" of Britain. In their wide service throughout the Empire they have carried with them those qualities which have made England great. Brother Ellis was born in the little hamlet of Askwith, Yorkshire, on August 4th, 1889; and in that shire and later in Staffordshire, attended school and served his apprenticeship with a large firm of Engineers, continuing his studies in the local technical school. On completing his indentures he answered the "call of the west" arriving in Winnipeg on Labour Day, 1909. Entering on a commercial career, he was transferred to Calgary in January 1914. After thirty-five years service with leading companies in the automotive field, he established his own electrical organizations in Calgary and Edmonton, continuing the active and successful direction thereof until his death on April 4th, last.

On August 30th, 1916, he married Mary Wilhelmina Marshall of Innisfree, and to them were born two sons and a daughter. The younger son died in 1928 while Ernest is carrying on the business tradition of his Father and Marion resides in Calgary. His home life has ever been an ideal relationship, marked by deep love and mutual understanding. The home, set in beautiful floral surroundings of which he was so proud, spoke volumes of the fine spirit prevailing within its portals.

George Ellis was deeply religious. In 1914 he became a member of Wesley United Church and in its councils, and particularly in the musical life of the Institution, gave long and faithful service. He was endowed with a fine baritone voice and while getting great personal and cultural satisfaction out of his music, shared his gifts most generously in chorister and Masonic musical circles. Running parallel with his church activities and, as is fitting, supplementing his religious life was his long and enthusiastic service to Freemasonry. He had no affiliations other than Masonic. It is often said that "one gets no more out of Freemasonry than he puts into it". If this be true, George Ellis could have got much from the Fraternity and still have a substantial balance to his credit in his Masonic savings account. The following summary of his long and active membership fully justifies this statement;

He was initiated in Ashlar Lodge No. 28, Calgary, on June 28th, 1917, and was duly passed and raised in that Lodge in the same year. However, in 1921, he became one of the founders of Concord Lodge No. 124, in Calgary, a Lodge that became remarkable for the splendid spirit of hearty cooperation among its members. He was the first Junior Deacon when the Lodge was instituted under dispensation by M. W. Bro. Watson Younge, and from that junior office steadily advanced year by year until elected Master in 1926. His service continued long after he had "passed the chair" and brought recognition "in the Masonic way" of request for more service for the Craft, so that in 1928 he was appointed Grand Director of Ceremonies and in 1938 was elected Junior Grand Warden, becoming Grand Master in 1941. He was an Honourary Past Grand Master of Manitoba and of Saskatchewan. He was T.P.G.M. of the Calgary Lodge of Perfection, A. & A. S. R., in 1935 and was also a member of Delta Chapter of Rose Croix and the Alberta Sovereign Consistory at Edmonton. On October 1st, 1945, at Hamilton, he was coronetted an Honourary Inspector General 33rd Degree of the A. & A. S. R. for the Dominion of Canada.

While his year as Grand Master was marked by strenuous activity his greatest personal joy was the occasion when as Grand Master he initiated, and later raised, his son Ernest, in Empire Lodge No. 63, Edmonton. No greater tribute can be paid to the Masonic life of a Father than for his son to follow in his footsteps. Next and of more far reaching and lasting influence in the wider field of Universal Freemasonry, was the satisfaction he must have enjoyed from the successful revival of the Conference of Grand Lodge Officers of the Grand Jurisdictions of Manitoba, Saskatchewan, Alberta and British Columbia in which he "played a leading role". This enterprise was originally conceived by Masonic leaders of the prairie Jurisdictions, and was launched in a meeting attended by them in Calgary in 1935. While no further meetings were held the ideal had proved itself worthy, and the idea of continuing such meetings persisted. Its purpose of being "the centre of union between good men and true and the happy means of conciliating friendship amongst those who must otherwise have remained at a perpetual distance"; of providing a forum for the free and frank discussion and understanding of their mutual problems and of devising forward looking solutions thereof and uniformity for the benefit of Western Canadian Freemasonry was achieved in a measure beyond the most ardent hopes of Brother Ellis and his associates. In fact, it was so successful that there was an unanimous demand to continue it thereafter as an Annual Event. Since its rehabilitation, it has gone "from strength to strength"; has been loyally supported by the leaders of all the participating Grand Lodges; has attracted visitors from many neighboring Jurisdictions, and has served as a model for numerous other similar Conferences.

The programmes have consisted of outstanding addresses and studies by qualified members and have sparked stimulating discussions from which policies and enterprises have sprung, which have been reflected in statesman-like leadership throughout the several Jurisdictions concerned. Its unvarying policy has been to influence the growth of Freemasonry by suggestion only, and under no circumstances to give ground for suspicion that it was a super Masonic legislative body in any way infringing the sovereignty of its member Grand Lodges.

The records of the addresses have been regularly made available to the Constituent Lodges and comprise a most valuable reservoir of advanced Masonic thinking, study and research.

In the successful achievement of all those varied objectives, Brother Ellis was ever the guiding spirit. The detailed work involved in arranging programmes, accommodation, meetings and records was a task calling for constant

attention and devoted service. In this field over the period of fifteen years, he gave of himself enthusiastically. His name and that of "Banff Conference" have become synonymus. We have come to look upon him as its permanent Secretary and his death leaves a void that will be almost impossible to fill. The "Banff" Conference stands as a monument to his memory. No words of mine are adequate in estimating the influence for good which it has exerted in the lives of those who have been privileged to attend or of its contribution to the cause it was designed to serve. George Ellis was a "ten talent" man, and he employed them all in the service of God His Father, and Man his Brother.

Latterly, Brother Ellis suffered serious injuries in an accident which took a heavy toll physically, but his indomitable spirit never surrendered and my fondest recollection of him through sunshine or shadow, is of his hearty hand-clasp and encouraging words of cheer on every occasion when it was my happy privilege to meet with him. Often times when I personally needed a "lift" I came away from his presence with spirit restored and outlook brightened. I am certain almost everyone present has the same happy recollection of this fine, upstanding optomist. What better tribute can one pay than to say that he lived by the Golden Rule and came close to that "Ideal of a Freemason" with which we are all familiar. Let us honour his memory by doing as he did, ever striving to attain that Ideal.

As in opening I quoted from the poetic gem "A Psalm of Life" by Longfellow, I now conclude with a continued quotation of his immortal words so applicable to the life of George Ellis:

Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time;

Footprints, that perhaps another,
Sailing o'er Life's solemn main,
A forlorn and shipwrecked brother,
Seeing, may take heart again.

Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labour and to wait.

- - Longfellow

President-

I am going to ask M. W. Bro. Claude Green, Vice-President of this Conference to say a few words at this time.

M. W. Bro. Green -

M. W. Bro. Tate it is an honour indeed to thank you on behalf of the Brethren present for that moving and fine address to our late M. W. Bro. George Ellis. He undoubtedly was the main founder and the inspiration for this Banff Conference as it has come down through the last 17 years. I feel that this Conference has done more to bring the Grand Lodges of Western Canada together and has made more friendships than any other thing that could have been possible. I feel individually we all owe this late Brother a debt of gratitude, if it had not been for him we would not be here this evening and all our predecessors who attended these conferences before. Once again, M. W. Bro. Tate, many many thanks for such a splendid address.

President - We will now be favored by a Solo.

Solo - The Lord's Prayer (Mallotte) - Bro. W. L. Cushing, accompanied by
Bro. V. Lewis.

President -

Thank you very much Brethren. We will now have the closing prayer by M. W. Bro. J. H. N. Morgan, Grand Secretary of the Grand Lodge of British Columbia.

M. W. Bro. J. H. N. Morgan - - 6 -

O, Almighty God, who hast knit together thine elect in one communion and fellowship; Grant us grace so to follow Thy Blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys which Thou hast prepared for them that unfeignedly love Thee.

Amen.

And now may the grace of God, the Father, and the Holy Spirit abide with us forever more.

Amen.

-- So Mote it be --

R. W. Bro. Rivers -

M. W. Bro. President, before we disperse, may we express our thanks to Bro. Cushing for coming from Calgary to favor us with these two solos this evening and to Bro. Lewis of Cascade Lodge for his accompanying Bro. Cushing.

President -

Thank you Brethren very very much.

Brethren this completes the meeting for this evening but may I suggest that you intermingle, renew old acquaintances, formulate new ones and don't forget that we start tomorrow morning sharp at 9:15 a.m.

FRIDAY - SEPTEMBER 6th, 1957

Morning Session -9:15 a.m.

R. W. Bro. Howard - Let us Pray:

Vouchsafe Thine aid, Almighty Father and Supreme Governor of the Universe, to this our present Convention and grant that this gathering may so dedicate and devote its time and effort to Thy good works as to be better enabled to display the beauties of true Godliness to the honour and Glory of Thy holy name.

So Mote it be.

President -

I see the first thing on our programme is the report of the President. Now, in this organization, the President is one who sits up at the front and calls on the other people to do the work and from that point of view I am very happy. However, I would like to add one or two words of welcome to those of last night and express the hope that we all have a profitable as well as an enjoyable meeting here.

This Conference has no legislative authority, it is just a meeting of representatives of various Jurisdictions at which some papers are given and some discussion takes place and from which it is hoped that ideas will be obtained which will be carried back to the respective Jurisdictions and the various Lodges therein and helpful results will be obtained. Everyone is very welcome and is urged to join in the discussion and I would like you to feel free to get up and just join in at any time that it seems potent. I have no doubt but that the measure of benefit that we derive from this Conference and that our respective Jurisdictions derive from this Conference, will depend in no small way on the spirit, the enthusiasm and the energy with which you join in at the various meetings.

Last night we paid tribute to M. W. Bro. George Ellis. I might note that immediately following our Conference last year, following instructions from the meeting at that time, I called on the late M. W. Bro. Ellis and Mrs. Ellis and presented M. W. Bro. Ellis with a memento which you saw here at that time, and presented Mrs. Ellis with a beautiful bouquet of roses. They both appreciated the meeting and my visit to them and the kind regards of this Conference with the presentation and I would just like to convey their thanks to you at this time. Following that some discussion took place between the Vice-President and the Secretary with regard to what the nature of our programme would be this year, and this is the procedure which we followed and one that I trust will meet with your approval.

Our Acting Secretary, R. W. Bro. Rivers, contacted each Jurisdiction and asked them to submit a list of topics which they felt would be suitable for

discussion at this meeting. The topics were tabulated and at the Biennial Conference in Winnipeg last February, representatives from the four Jurisdictions were present and we had a discussion on those topics. I think we had 16 to 18 topics in front of us and we selected the topics which we will have discussed at this meeting. Representatives from each jurisdiction agreed that they would be responsible for the preparation of one paper and the leading of discussion on another and so it was left to the various jurisdictions to select their own speakers. That covers what has taken place since last September. We have the manner in which the papers were presented, the work we selected and the manner in which the speakers were chosen. Now I think probably R. W. Bro. Rivers, our Acting Secretary, has a few comments.

R. W. Bro. Rivers-

M. W. Bro. President, I haven't a report as suggested by the programme, as is known, I assumed the duties on the passing of M. W. Bro. Ellis in April, and you have covered the activities since that time. What I would like to do at the present time is to bring you the greetings of the Grand Lodge of Minnesota, M. W. Bro. George R. Wilson regrets his inability to be present today but sends his best wishes for a successful Conference. M. W. Bro. Harold Pond of North Dakota was also very sorry he could not come but we have M. W. Bro. Barner, the Grand Master of North Dakota, and the same with M. W. Bro. Gaither from Montana who was unable to accompany his Grand Master, M. W. Bro. Bean. Otherwise our representation from the member jurisdictions is quite good and we have a number of visitors. Last evening everybody was introduced but M. W. Bro. Cuddington from Saskatchewan who came in late and I'll introduce him now, also, we have R. W. Bro. Bartlett from Edmonton visiting with us this morning. We are also pleased to have M. W. Bro. Fahrni, Past Grand Master of Manitoba.

President - Thank you R. W. Bro. Secretary.

Last night at the conclusion of our Memorial Service the brethren chatted around, renewed old acquaintances and raised certain problems that may have been on their minds, certain questions in their own Jurisdictions, certain Masonic problems that they were meeting and one of the brethren asked me a question that I could not answer. It just came up as a matter of general information, 'Suppose there should happen to be a vote - who is it that has the privilege of voting?' Well I had in the back of my mind the answer but I must confess I did not know so I went over to our walking encyclopedia, R. W. Bro. Rivers, and said "can you answer the question for me". Well he passed the buck a little bit on to a black and white report which he had from R. W. Bro. McQueen. Now maybe I had better have you comment on that Bro. Secretary so that I won't be making any false comments.

R. W. Bro. Rivers -

M. W. Bro. President, the paper that is to be presented by R. W. Bro. McQueen deals with the organization of the Conference and it was originally formed with the Senior Officers, the Grand Master, the Deputy Grand Master, the two Wardens and the Grand Secretary and a few years after that the Immediate Past Grand Master was added as a regular delegate making six from each member Jurisdiction.

President -

Thank you. That is as I see it now, the four Western Jurisdictions would each have six people who could vote. There is one point of issue recorded there Bro. Secretary that I am not quite sure of. Here are six votes for each jurisdiction but suppose there were only two people here from we'll say Alberta, will they only have two votes or will they have six.

R. W. Bro. Rivers-

My understanding of it, and I have not been able to read any law on the matter because I don't think there is a Constitution in existence, is that there has been no provision made for proxies but it was suggested that this conference would, in the absence of a standing Constitution, have the right to declare how many votes each would have at the present time but it could be a matter of resolution at the present time.

President - Thank you. Now it is just possible that there is some person here, we do not want to take too long on this, who would like to add to the discussion or, if necessary, make some motion. May I ask any who desire to speak to this if when they rise to speak they would state their name and the Jurisdiction which

they represent.

M. W. Bro. Rothstein (Manitoba)

Bro. President, it was very kind of you not to mention any names, I was the one who brought up the matter. I did not think anything would be done at the Conference that should not be done but I was under the impression that each jurisdiction would be entitled to three votes. I remember I was here prior to the time I was Deputy Grand Master and was giving a paper, or as a matter of fact was leading a discussion, and I was told at the time that I was very welcome to discuss anything I wanted to but to keep in mind I could not vote. We in Manitoba, and I think we will all agree to that, in Manitoba anyway, are under the impression that the Grand Master, the Deputy Grand Master and the Grand Secretary have votes, just the three. Now, as I say, I don't for a minute think that anything will happen but to make the thing fair just in case anything controversial does come up, it would seem to me that to make the Conference just and equitable for the four provinces that the same number of votes should be given each jurisdiction. I am not too much in favor of six, I think six is too much and if the rule of the Conference is more and it isn't six I would like to bring a motion that each Jurisdiction is limited to three votes.

President -

Would you like to add one point M. W. Sir as to who they would be.

M. W. Bro. Rothstein-

The Grand Master, the Deputy Grand Master and the Grand Secretary. It is very unlikely that you will have fewer than three official representatives from Manitoba at any time, we can't afford to send six delegates, although I think it is a good idea to send six but I am naturally not in a position to say that we will send six. It is customary in Manitoba to send three. It would seem that three votes for each group in such a small conference would be quite adequate and I would like to recommend a motion tomorrow.

President - Why tomorrow - Why not finish our discussion?

M. W. Bro. Rothstein-

I would move Bro. Chairman that three delegates, namely, the Grand Master, Deputy Grand Master and Grand Secretary of each Jurisdiction be entitled to a vote at this Conference.

M. W. Bro. Tate (Saskatchewan)

I would like to second that provided that a provision is made that in the absence of any one of those officers, another representative being present be allowed to carry the vote.

President - Is that satisfactory? Now then brethren you have heard the motion it being regularly moved and seconded, it is now open for discussion.

M. W. Bro. Heckbert (Alberta)

Bro. President I understand M. W. Bro. Rothstein to say "at this Conference", I presume he means from now on.

M. W. Bro. Rothstein - Right now, effective from this date.

M. W. Bro. Hodsman (Saskatchewan)

What is the situation prevailing when the Grand Lodge names say four delegates as Saskatchewan does? The proceedings of 1948 indicate that the accredited representation for Saskatchewan shall be the Grand Master, the Deputy Grand Master, the Grand Secretary and the Immediate Past Grand Master. Now does this resolution, in effect, debar one of those accredited representatives?

President -

I will give you my own opinion that this resolution as moved and seconded is very explicit and the only three who will have a vote are the Grand Master, the Deputy Grand Master and the Grand Secretary, the Immediate Past Grand Master would not be eligible to vote; that is if it is passed.

M. W. Bro. Hodsman -

In other words the decision of the Grand Lodge of Saskatchewan is then being overruled by this Conference.

Several members - No, definitely not.

M. W. Bro. Rothstein -

Bro. President, I certainly would not want to take anything away, either from Saskatchewan or any of the other Jurisdictions. They are very fortunate that they can allow four delegates to come to the Conference and the motion was not made with that in mind and I don't want Bro. Hodsman to think I have any ulterior motive in suggesting this. You could have six if you like but I think that six would be an unwieldy amount and twenty-four votes for such a small conference would not be necessary. I would not want you to think I had any ulterior motive.

M. W. Bro. Hodsman -

I may say again Mr. President as I understand it those who are allowed to vote are those who are allowed to move resolutions and second them. Would any others have the privilege of making a resolution or voting or for that matter a voice from the floor of the Conference in a business fashion?

M. W. Bro. Morgan (British Columbia)

Bro. Chairman I have attended this Conference for a good number of years and I have yet to see the Conference where the necessity of voting had any particular importance. We in British Columbia recognize, or have recognized over the years that we are entitled to five members. If we are entitled to five members then all five should have a vote and I would move an amendment to the Motion that each Jurisdiction be entitled to five votes.

M. W. Bro. Rothstein - To save time I move that all six representatives from each Jurisdiction be entitled to vote each year.

M. W. Bro. Morgan -

I am satisfied with that but supposing six are not present then they will have six votes, if three are present then they will carry the six votes.

M. W. Bro. Rothstein -

I think that the representatives of each Jurisdiction should have six votes. Those present would cast the votes.

M. W. Bro. Tate - For this Conference or all Conferences?

President - Are you all satisfied? Bro. Secretary will read the Motion.

R. W. Bro. Rivers -

Moved by M. W. Bro. Rothstein (Manitoba) Seconded - M. W. Bro. Tate (Saskatchewan) that each Jurisdiction be entitled to six representatives and to six votes at this Conference.

One question appears to be open - does the Grand Master or Senior Officer present carry the vote for those not in attendance?

M. W. Bro. Rothstein -

If the Jurisdiction has one delegate, he has six votes, two delegates three each and so on.

M. W. Bro. Morgan and M. W. Bro. Tate expressed agreement.

President - Those in favour please signify in the usual manner.

M. W. Bro. Tate - Who is entitled to vote? (Laughter).

The Motion was carried unanimously.

President -

Our first paper the "New Freemason - How should he be prepared?" presented by M. W. Bro. David Rothstein, Grand Master of the Grand Lodge of Manitoba, and the formal discussion led by R. W. Bro. M. A. R. Howard, Senior Grand Warden of the Grand Lodge of British Columbia. Both these brethren are well known to everyone here and I will not take time to elaborate on their many qualifications.

M. W. Bro. Rothstein - M. W. Bro. President and Brethren, I will present my paper first and make my comments following the paper.

THE NEW FREEMASON. HOW SHOULD HE BE PREPARED?

M. W. Bro. David Rothstein, Grand Master of Manitoba.

When we intend to erect a structure, we spend considerable time in the planning stage. Long before any of the material is ordered or the actual work begun on the building, plans are drawn, studied, modified, and often re-drawn. When the building actually gets under way, there is still a great deal of thought and effort required so that everything possible may be done to make our building strong, and as useful to our purpose as possible.

As Freemasons, we are told that we are BUILDERS, and I think this fact is recognized by all in the Craft. Therefore we, too, should see that our planning is well done, and that our material is "properly prepared".

Let us ask ourselves this question, then. Are we preparing our new candidates properly in order that they as individuals might become better men, and be useful in the building up and advancement of our Craft? Are we satisfied that enough time is spent with them? Are we satisfied that after our new member is Raised he is qualified to be left alone on his own resources in order that he might find something in Freemasonry that will be helpful to him? Are we satisfied that he can make his contributions by himself so that the future of Freemasonry can be assured? In short, brethren, are we satisfied in our own minds that we are doing everything we should for those seeking entrance into the Craft, in order that they might get a better idea of their responsibilities as Masons?

I hope you will forgive me if I say I am not satisfied with the usual preparation of the initiate from the time he asks for a petition, nor am I satisfied in my own mind that we have covered the field sufficiently well after we have raised him to the sublime degree of Master Mason. Too often he is then left to his own resources. I want to emphasize, however, that by these remarks I do not mean that all Lodges, or all members of our Lodges do not do what in my opinion is necessary to keep up the interest of the candidate. We have some very good Lodges whose members make it a habit of continuing the training that is so necessary. But I am afraid that they are the exception rather than the rule.

What, then, should we do to prepare the New Freemason?

My thought is, brethren, that we should be as careful in the preparation of our new members as we are when we make our plans and prepare the material for a new structure. We must plan every step carefully, remembering that every candidate should be treated as an individual, and we must be ready to adapt the program so that it would be best suited to the individual needs of that particular candidate. This, of course, is done without changing any of our precepts and ideals. After a man is Raised he might be interested in one or many phases of the Craft. He should be encouraged to follow whatever phase most appeals to him. We should give him the fundamentals right from the time he asks for an application. We should tell him as much as we can, then after each degree, go over it again, step by step, up to and including the Master Mason degree.

The question then is, brethren, if we are to prepare these men properly before they enter the Craft, WHAT SHOULD THEY BE TOLD?

I would, I think, take the following course:

Before I personally would sign an application recommending any petitioner, I would make up my mind that I was going to be the personal guide of this man. That even after he is Raised, I would see to it that everything is done for him for at least a year, in order that he might fit into our Lodge structure and activities. Certainly this would take time, but time, I think, well spent. I would then have a heart to heart talk with the petitioner, and before I would allow him to fill out his application form I would ask him:

- A. Why do you want to become a Mason?
- B. What benefits do you expect from membership?
- C. Does membership in the so-called higher orders influence your decision to become a Mason?
- D. Can you afford the Initiation fees and the annual dues?
- E. Do you expect the same type of activities in Masonry as in a Service Club?

I would certainly expect the proper answers to the above questions before proceeding. I then would explain to him, during a nice friendly chat, as much as

I could about the Craft. We in Manitoba insist that the DECLARATION OF PRINCIPLES be read and explained to each petitioner. I would tell him that we are not a charitable organization in the sense that we promise any material benefits. I would try to point out the many various forms of charity, not just the giving of money, but the giving of something greater - - - HIMSELF. Kind words and deeds expressed and carried out amongst his fellow men would bring him greater happiness than by just giving his money. We must, of course, do our share as far as our resources allow, in helping our less fortunate members of society, but this will be secondary. Charity of thought and action would be most important.

I would try to get a background picture of his family life, making sure that his wife or family knows that he intends to join the Craft, and that they approve, and pointing out the dangers that can be encountered if membership should cause a split in the family. Also, I would have him realize that it would be unwise for him to become a member if he was not financially able to meet the fees, and if by paying them he would deprive his family of any necessities or comforts.

I would explain that Masonry is a way of life. While it does not take the place of a man's religion, the acceptance of the Supreme Being is a "must"; that all races, classes or creeds can belong, but our doors are barred to atheists. I would show him that we try, by our ideals, to build up character; to encourage a feeling of Brotherly love, and a desire to be of service to others in our own quiet way, without ostentation or publicity; that we are not a secret society; that we have secrets, but they are used only in our degree work and for methods of recognition, and there is nothing secret about our ideals and aspirations. I would try to explain that by our teachings we are reminded of our duty, as good citizens of our communities, to carry out personally the high standards of the Craft. I would emphasize as strongly as possible how we stress Brotherly Love, Service and Charity in the broadest sense. I would explain that we as Masons collectively do not take part in any organized fund-raising schemes for charity or for any other public functions, but by the teachings received in his Lodge the Mason as an individual would be better fitted to serve his community and his fellow men.

The applicant would be told that he would be expected to take part in Lodge activities; that there would be ritual to be learned and memorized during his three degrees, but that learning words and reciting them without understanding was not acceptable; that he should try to understand the story unfolding before him, reminding him that the task of being a good Mason during his lifetime would be much easier if he understood and retained the lessons given him during the ceremonies.

I would invite the prospective candidate to be very frank with me, and above all, encourage him to ask as many questions as he liked. I would answer them all - within due bounds, of course - and would make him feel that he is about to take a significant journey that will influence the direction of his life. I would emphasize again and again the importance of his keeping an open mind, and to try to see the pattern set out for him. I would tell him that naturally he would not be expected to learn everything in a short time, pointing out that he would be learning for the rest of his life, and he never would know all there is to know about Masonry. I would explain briefly that we make much use of symbolism to set forth our principles and to provide a common basis of understanding.

Thus, then, before the petitioner signs the application, I would try to give him a fair idea of what Freemasonry is. Then I would ask him to think it over a few days, and if he feels that this is not what he is looking for, I would suggest that he give up the idea of becoming a Mason. But if he thinks, after considering it carefully, that he wants to go ahead, I would tell him that I am willing to present his petition to the Lodge.

THIS WOULD BE BY NO MEANS THE END OF HIS PREPARATION.

After the petition had been received by the Lodge and passed, but before he presented himself for Initiation, I would have another informal session with him, more or less to answer questions in his mind and also to remind him of a few things that might make his journey more pleasant.

I would explain that there are certain ceremonies he must go through

but I would emphasize that there would DEFINITELY BE NO HORSEPLAY or anything of that nature, that it would be a solemn occasion and that he had nothing to fear. I think also that it would be wise to tell him to cleanse himself in body and mind before he arrives for Initiation; that he would be deprived of his outer clothing and supplied with other fresh garments. This would then cause less embarrassment when asked to prepare himself for Initiation. Most of all I would try to leave him in a frame of mind receptive to the solemnity of the degree.

On the day of his Initiation I would call for him personally, take him to Lodge and introduce him to as many members as possible. I would make him feel comfortable and easy, and show him that, although our gatherings are dignified, there are times when the brethren are informal, relaxed and light-hearted. When the members go into the Lodge room to open the meeting I would stay with my candidate and keep him from becoming uneasy.

The Past Master that goes out to ask the necessary questions, and those that prepare the candidate, have a very special opportunity of starting our candidate out properly. The Past Master should, after he has asked the necessary questions, give him such an idea of the solemnity of the ceremony that when he goes into the Lodge and the Master asks him "IN WHOM DO YOU PUT YOUR TRUST?" he would know how to answer that question without any prompting. The Steward that prepares the candidate should approach him in a courteous manner and explain that it will be necessary for him to remove his outer clothing and put on the special garments the Lodge provides, and explain the reason why. He should never say abruptly "take off your clothes". A friendly, gentle explanation will make the candidate feel more at ease.

After the degree is over, I would make it a point to be with him, take him to the table at the refreshment hour, sit with him, and see that he talks to as many of the brethren as possible. I would take him home, and while doing so encourage him to ask questions and talk about the degree. I would answer everything I could as carefully as possible so that he could get a general picture of all that went on.

During the month he is learning his work, if I were his instructor, I would never appear with a copy of the WORK. He would be taught by mouth to ear entirely, and everything would be explained as we went along. This method would continue through the three degrees.

I am convinced that by the time our brother has received his Master Mason degree he would be better qualified to call himself a Mason than those brethren left to find their own way.

All this might sound as if we would be pampering our new brother, and some might think if he does not show any interest we should leave him alone. I do not subscribe to this kind of thinking. I believe if this brother is shown that we are interested in his becoming a good Mason we are much more likely to make him one. It might take a lot of effort, but I believe the effort would be well worth while.

We should now ask ourselves if our responsibilities are finished. I think we would all agree that they certainly are not. We are taught that Masonry is a progressive science. Therefore I feel that his instruction should gradually widen out so that he may have a broad conception of the function of Freemasonry, his relation to the Craft, and how it works.

Some think that the best method is to give our new members a brief outline of the development of Freemasonry in general, and of our own Lodge in particular. I agree with this thought wholeheartedly. I would follow this with an explanation of Grand Lodge, how it is organized and carries on its work, and its influence on the whole Jurisdiction.

I would again have a frank discussion with him regarding what we mean by Charity and Benevolence. I would explain how Masonry teaches a system of morality and brotherhood, based upon the Sacred Law. I would impress on him that Freemasonry forbids discussion in Lodge of politics, religion, or any other topic that might cause dissention.

He should be told that, while our "Work" is presented in a prescribed

ritual, there are other forms of this ritual differing in their wording and in the particular way of presenting our teachings, yet all follow the same line of thought and teach the same lessons. Thus, though the methods of presentation may vary, no one method is more valid than another, and one cannot be considered better than another.

I would emphasize the importance of his attending all Lodge meetings, and encourage him to take his part in all Lodge activities, attend committee meetings, learn some of the Charges, and mingle freely with his brethren. I would see that he was introduced to our Grand Librarian, and encourage him to start a reading program so that he could get some idea of the wide field of Masonic knowledge.

Above all, we should not fail to give him a proper outlook on the need of world brotherhood, and help him understand just what it implies to us as Freemasons. To be kind to one another; to relieve the necessities of the needy; to be happy at the good fortune of others; to live peaceably with all men, these are the principles I would try to have instilled in our new brother's mind.

I think the greatest lessons he will learn, however, are BY EXAMPLE. He must see that his fellow Masons live their lives in such a way as to bring credit to the Craft. We can not tell our new members to do one thing, and then refuse to follow these teachings ourselves. Teaching is a wonderful science, but it is useless unless it is followed by example. If we practice what we preach, then our new members who follow our example will blaze new paths along the road of life. They will strengthen our Craft and become useful leaders of our Fraternity, and pass on to their successors the wonderful heritage handed down to us.

Bro. President, needless to say I am very happy again to be at this Conference. I have been here several times and I can honestly say this Conference has helped this individual no end, without the experience I have gained at these Conferences I know, and I speak honestly when I say that my path would have been much more difficult. As you know I was put into office a little ahead of the normal time and if there was any smoothness in the operation during that time I believe it was the result of the meeting and mingling with the minds of the members of the different jurisdictions I was fortunate enough to meet. It is a great pleasure to be here and a great pleasure to take part in the papers and discussions even though sometimes we might disagree on some small points.

With regard to my paper Brethren, I found it a very difficult paper to get started. I was not exactly sure what the title of the paper entailed, whether it was worded correctly, I was not sure in my own mind if it meant a Brother or man before he was Initiated or if it dealt with a Brother after he was Raised. I gave it considerable thought and discussed it with some of the brains of the Grand Lodge of Manitoba and after much consideration the foregoing paper was the result. I might say too there is absolutely nothing new in the paper, there are facts here we all know or that we should know. The only comment I could make is although we all know the facts we often don't carry through with the duties I am suggesting we might. I might say Brethren I made the paper very very informal, I have done it purposely, there is nothing high-sounding in it, I have tried to make it right down to earth.

President -

Thank you M. W. Bro. Rothstein that was very inspirational. I think we will restrict the discussion until the leader of the discussion presents his paper. I will now call on R. W. Bro. M. A. R. Howard, Senior Grand Warden of the Grand Lodge of British Columbia.

H. W. Bro. M. A. R. Howard:- British Columbia

Brother Chairman and Brethren:

Let me express my gratitude for the privilege of attending the Banff Conference of the four western Masonic Jurisdictions. Now that I am permitted to participate in your deliberations for the first time I must once more express my appreciation of the compliment paid to me in being asked to lead the discussion on so important a paper as that submitted by Brother Rothstein. Being involved as I am in Masonic Education and Research, in the Grand Jurisdiction of British Columbia, and very much interested in the NEW FREEMASON I do wish to express my pleasure with the manner in which Brother Rothstein has so well handled the subject. Bro. Rothstein has dealt more or less with the matter of the candidate whereas my discussion will be dealing more with the new Freemason and anticipating of course that the candidate will ultimately become a Freemason, thus I have incorporated both in my discussion in order to fall in line with this splendid paper submitted by this learned Brother.

It is difficult to offer any criticism for I find myself in agreement with what Bro. Rothstein has said with respect to the New Freemason, he mentions numerous questions he would put to the Candidate before he would ask him to sign an application, his questions would be good material for a committee of investigation to consider seriously so that the Candidate would know full well what Freemasonry means. I do not think it necessary to ask all these personal questions as submitted by Bro. Rothstein, but the general idea I do agree with and feel the Committee of Investigation should cover all these items before the petition is submitted to Lodge, because those questions, in my opinion, are not being asked of the Candidate until after the Petition has been signed.

There is one point he brings out and which I think is an excellent idea, that is, he would remain with the Candidate until he is ready to be admitted to the Lodge Room, this would certainly give the Candidate a great deal of confidence besides adding to the dignity of the whole ceremony, from observations I do not think this procedure is very often carried out, and it should be, particularly between the time the Brethren enter the Lodge Room and the Stewards arrive to prepare the Candidate. Further, if all Brother Rothstein's suggestions were carried out to the letter, I am of the opinion we shall all have started a New Freemason well on the way to Masonic success.

When we undertake to make a man a Freemason, we enter into a definite and very solemn contract. That contract cannot be fulfilled by the mere performance of three successive ceremonies. The whole of our ritual not only implies that real teaching will be given, but also solemnly engages us to give that teaching. Let me remind you that the duty of giving that teaching devolves not only upon the Worshipful Master of the Lodge and his Wardens, but also on every Master Mason, and in my opinion particularly the SPONSORS who were on the Brother's application for initiation.

We tell the New Freemason that there are three great principles on which our order is founded, namely those of Brotherly Love, Relief and Truth. Do we insist enough on the fact that the chief object of Freemasonry is the eternal quest after truth; that truth which was from the beginning? How many Freemasons are there who could explain clearly what we mean by truth when we name it as the third of our Grand principles. Most of us entertain the simple notion that truth means nothing more than avoidance of falsehood in our conversation. Yet the ritual can leave no doubt as to the real import of the word in the mind of any man who has an inkling of the meaning of Freemasonry and can feel how much there is behind the brief, time-honoured and familiar phrases.

We have all been enjoined to devote ourselves to such a study of the liberal arts and sciences as lies within the compass of our attainment. All Brethren, each and every one of us are designed to assist and encourage all members of the Craft to act up to that injunction, and that is why it is doing work that is as good as it is necessary. But remember throughout your teaching that your principle object must be to get men to think for themselves. And a further object is to prove to the Craft that we have traditions, to tell them in such a way what those traditions are as to lead them to take a pride in them and to find in them the mainspring for enthusiastic ESPRIT de CORPS in every Lodge.

The first thing to do is to assist the newly made Freemason to understand the meaning and purpose of the ceremony through which he has passed. It is in that way, and that way alone, that you will stimulate his interest and excite his thirst for further masonic knowledge. This is the age in which the watchword is equal opportunity for all, more particularly in the matter of masonic education, and Freemasonry will lag behind the times unless we speed up that instruction which has been so sadly neglected while we have been increasing our numbers in a manner that can only be compared, in my way of thinking, to the recruitment of an army for war. We must remember that all these new Freemasons are not going to be demobilized within a few years and that they must not be allowed to desert us. We desire to keep them with us for the rest of their lives. Remember Freemasonry is nothing less than a rule of life to which they have solemnly pledged themselves.

Let us further the cause of Freemasonry by diffusing light and lustre to all around us and educate our new Brethren in the mystic Art and to try to make the world a better place to live in. Time moves on; opportunities for doing good offer themselves and are neglected. In this confused world of ours Freemasonry should prove itself as being the altar around which men gather who are bound by an indissoluble tie to strive for the uplift of mankind; we must not postpone or shirk to do our duties for soon it may be too late.

Have we as Freemasons to the best of our endeavours earnestly tried to impart knowledge to the New Freemason? NOW if the New Freemason studies he will soon begin to understand something of the growth of Freemasonry and the struggles it has gone through. To deal with all the struggles I am not able, but I do say that a lodge of Freemasons assembled in a lodge room CAN, MUST and SHOULD teach the new Freemason Freemasonry so that he will be able to make reasonable progress in his masonic endeavours. The new Freemason learns first, lessons that come from contacts. He sees the people, and may be his acquaintances, in a far different light.

These first contacts with Brethren in the lodge room have a lot to do with the future course of the new Freemason. The inference of all this is, be careful of your first greeting to a newly-made Freemason. Those impressions are going to last and I am sure you will agree with me that we desire right impressions to last through his whole masonic life. The New Freemason learns something of what a masonic lodge is as he also learns what it is NOT. Then as his interest widens and other lodges in the jurisdiction are visited, he realizes that, while there are many things in common, the problems are varied.

The study of anything and everything that has to do with the development of the individual that will make him a better citizen is and should be encouraged. From the moment a petition is received the workers in the lodge are intensely interested in the candidate. He is warmly greeted and prepared for his initiation into Freemasonry. We coach him in his studies and encourage him when he falters. Finally he completes the course and is told he may now work and receive Master's wages and there we leave him, for we have another candidate to take care of and we have done all we can for him.

Here Brethren is where I think or am convinced that the remarks of Bro. Rothstein where he says he would take care of the New Freemason as he progresses from degree to degree and take care of him for at least one year after he has received his Master Masons degree. It is for that reason I ask that the sponsors carry on with the New Freemason until he is fairly well familiar with the workings of a lodge and when the opportunity permits he should be escorted on a visit or two to other lodges where he will witness the ceremonies he has recently passed through and thus become more familiar with the whole system. All through the exemplification of the degrees we are presented with the working tools of labour and taught how a Freemason should make use of them. If these lessons have been well learned there should be no doubt as to where to apply them.

Now particularly to the young Freemason do I say, the Masonic Fraternity seeks no control over processes of government and the endorsement of the law, and as an organization it takes no part in the solution of industrial and social problems except through the influence of its teachings upon the character of its members. The primary purposes of Freemasonry are to enlighten the mind, arouse the conscience, stimulate the noble and generous impulses of the human heart. Freemasonry seeks to promote the best style of manhood based upon the practice of Brotherly Love and the Golden Rule. When Brethren these results have been accomplished the mission of Freemasonry has been achieved.

May I just once more go back to the lodge and say it is, I think, the most important function of a Masonic lodge or perhaps I should say one of the important functions to train its members and keep them informed in the arts and history, philosophy and symbolism of Freemasonry and endeavour to make these the shining symbols of a Freemason's life and conduct.

Summing up the paper given by Brother Rothstein I am fully in accord with all he has said and all of which, if carried out, would ensure that the Craft would only receive men who are willing to work for Freemasonry and eliminate those who simply wish to be "joiners". Freemasons should ever remember the purpose to which they are committed, that this fraternity to which they have given their allegiance is founded upon eternal principles of truth, that it is designed to be the great moral force of the age for breaking down the barriers which separate men from each other, and for the creation of charity as broad as the race.

Finally, remember when a man is received into Freemasonry and goes digging into its mysteries and beauties, studies its aims, inspirations, ethics, traditions and history and finds, as he must do, what Freemasonry really is and makes it his own, then Brethren, he becomes in deed and in truth a Freemason. And such a Freemason will never leave the fraternity nor can he be driven from it. So I say we hope every man may enter Freemasonry of his own freewill and remain of his own accord, because Freemasonry is good when good use is made of it.

President - Thank you R. W. Bro. Howard. I may say the topic that has just been discussed is one that is very dear to my heart. During the past year, in my year as Grand Master, it was my privilege to give a number of addresses in various parts of the province and on many occasions I took as my subject "Masonic Education". While I didn't go into it, I naturally didn't have the training to bring out all the points that are noted here, a number of them were given to various Lodges in our Jurisdiction. I hope they have been helpful, I am sure that the more complete papers that have been given here this morning will enable us to take back to our various Jurisdictions some very worthy points.

I may say in my opinion the manner with which we treat the person who is just considering putting in his application, the discussions that take place before his application goes to the Lodge and when he has got his First, Second and Third Degrees, will determine in no small way how effective a Mason he is or will be likely to become and Brother Rothstein brought that out very forcibly.

Now Brethren we are ready for the discussion, will you please give your name and Jurisdiction when you rise.

M. W. Bro. Emmett- (Manitoba)

The comment I would like to make, I know Dave will accept it as I suggest, I would suggest that the word "Applicant" be deleted from all of these papers because these papers are printed and go out to the Lodges and I know in Manitoba we are doing the best we can to have the Brethren talk about the "Petitioner". A Petition can be accepted or refused with no reason for anything. An Applicant can get a free something "if you fill out the following application".

The other comment I would like to make is, I doubt the value or the wisdom in Bro. Rothstein's paper of when you are speaking to the Petitioner telling him that he will be asked to change his clothes. I don't think the emphasis should be put on that at all, the emphasis should be conveyed to the Petitioner that in all ceremonies that he is going to be asked to go through it is usual to clothe himself in certain garments, therefore he is asked to put on these gowns. You are putting on something, not taking something off.

President -

Thank you Bro. Emmett.

R. W. Bro. Herman - (Saskatchewan)

Brother Chairman. Referring to the paper and the discussion, I was disappointed that more stress was not laid on the particulars. Lately in some lodges, particularly speaking of my own Province, there seems to be a tendency to make numbers rather than Masons, and we have to be very particular and careful as to who we accept into the Craft. As a Physician, we are very particular with a patient who comes to us to make a careful entry of his illness, because out of his history we can learn whether we can do something for him or not and also it allows us to establish a diagnosis. The engineer is in the same category, he has to stress a perfect site for his major structure and go according to his site, and so it is with Masonry. We must make sure that the rough Ashlar can be molded into the perfect cube. It is no use taking into our organization something whether it is a rough Ashlar or not that can not be made into the perfect cube and I think we have to be very very careful on that. Then what has prompted the neophyte to seek admission into our order? Does the neophyte or the Petitioner seek light and knowledge, is he seeking truth or looking for truth? Is he looking for a truth that Masonry stands for or has he just an idea that Masonry is a social order and he is going to get some social benefit or other type of benefit. Those are things of which we must be very careful.

M. W. Brother Emmett of Manitoba has brought up the clothing. In my own Lodge I, for some reason or other, am requested to go out and ask the Candidate the various questions. My practice is to explain to the candidate that Masonry is not something he has heard of on the street or otherwise and is riding the goat, and I try to put him at ease and tell him there is no tomfoolery. Insofar as the clothing is concerned, I tell him that he will be required to change his clothing and the reason will be very apparent as he goes through the degrees. If you will enlighten him along that line I think you will put your Candidate at ease. I think that is all the comment I have to make at the present time.

President - Thank you.

M. W. Bro. C. A. Green - (British Columbia)

I doubt if I can add anything to the papers prepared and presented by Bro. Rothstein and Bro. Howard, I agree with them one hundred percent, but one question I would ask all the brethren here and that is, we had rather an embarrassing situation in one Lodge. We have a very fine young man who has taken his First Degree about two years ago but apparently we cannot get him to learn his first examination. We talked to the young fellow and he seems to be sincere on everything but he is always making the excuse he is too busy, well, we are all busy. I would think that if a man is interested enough he would find the time. This has gone on for two years, what are we going to do with this man from now on? This is something I would like to hear comments on from the other Jurisdictions.

M. W. Bro. Rothstein -

The whole point of my paper Brethren is I believe sincerely we do not tell a Petitioner enough, our prospective Candidates. That is one of the things that has to be overcome I think. We are so used to the idea that we are a secret organization, we are not. Certainly we have secrets, but too often we say to ourselves we can't do this, we can't do that, whereas in reality we can, and I honestly believe that if we, within reason, tell these men before they put their signature to an application exactly what Masonry is and what is expected of them and what they should do, it is unlikely Brethren that we would have too many occasions such as Bro. Green mentions, because the candidate would know he would have to do certain things. If he hesitated or thought that he would not have the time or the thing would not appeal to him, I don't think that he would go any further, I don't think he would fill out the application. That is one point. The main point is that we have to tell our prospective candidates, as much as we can, within bounds. As far as my good friend Robert Emmett is concerned, I disagree with him in this clothing business. I think the Candidate should be told, in a nice way mind you, explain to this young fellow or man that it is customary to wear Lodge clothing and explain why. Then when he comes, too often we have heard of occasions where some steward who has not been thinking, is in a hurry and is too abrupt. This fellow if he is a sensitive fellow, wonders "what am I getting into?" I think if a man is told prior to his signing the application he is going to have to do certain things, he is prepared mentally and nothing will get in the way of him enjoying the ceremony which we have prepared for him.

President - Thank you.

R. W. Bro. Howard -

Bro. Chairman, first of all I am fully in agreement with this matter of being prepared for the degrees, I think that could be handled very well and very diplomatically as has been suggested, I don't think we have to worry too much about how he will be told to change although I can say from experience I was not handled very diplomatically, but that was many years ago. However, coming to the other problems, I feel that in British Columbia if more use were made of our pamphlet, we have a little pamphlet that deals very much with what is to be expected of them (I personally have spread them around particularly to petitioners making a Petition to my Lodge) and I think that little pamphlet supplemented by some encouraging words and ideas along the lines that have already been suggested would help considerably. Then, as that man progresses or that Petitioner progresses another pamphlet is provided for the E.A. degree, the F.C. degree and the M.M. degree and all these things will give him an idea of what is taking place and keep him familiar with what is going on until he has taken his Master Mason degree. Now I am not saying Brother Chairman this would help in the case mentioned by Brother Green, but it might have helped if he had been told all these things and given that pamphlet before his application had been signed.

M. W. Bro. Green -

I don't think that will answer the problem at all. I am sure that the Brother has not been embarrassed in any shape or form, he just will not give the time, as a matter of fact he hasn't contacted the coach yet. We have asked him if he did not particularly care for the coach that he had and as a matter of fact we have changed the coach to a friend of his and he promised to get started but he just never turns up. I have given up my evenings on two occasions now and he just does not come along. That is the point, that we just can't seem to get anywhere with him. He agrees to everything but he just will not show up.

M. W. Bro. Emmett -

Bro. President, may I ask Brother Green if this candidate is paying his dues each year?

M. W. Bro. Green - I don't think so.

M. W. Bro. Emmett - How long can he go on in British Columbia like that?

M. W. Bro. Green - I will ask our Grand Secretary to answer that.

M. W. Bro. Morgan - (British Columbia)

In our Jurisdiction he pays no dues until he becomes a Master Mason, he is not strictly a member of the Lodge until he becomes a Master Mason. I don't know the Petitioner personally but he will remain with us as an Entered Apprentice for all his life. The Lodge can, if it wishes, drop him from the roll of the Lodge, but the fact that he is dropped from the roll of the Lodge does not deprive him of the privileges of an Entered Apprentice. He can return to that Lodge but no other Lodge in the Jurisdiction. If he is dropped from the roll he can apply for re-instatement and be treated in the manner say of any ordinary member who has been suspended for non-payment of dues. He can seek re-instatement and then request the further degrees. As far as we are concerned he still remains an Entered Apprentice and still is entitled to the privileges of his Lodge, but not any other Lodge. That Lodge could, of course, if it wished to, give him a dimit as an Entered Apprentice which would then enable him to travel and take his dimit to some other Lodge. But he can be dropped from the roll and once he is dropped from the roll of the Lodge then he cannot approach any other Lodge in the Jurisdiction, other than his own, to renew his membership.

President -

There is a person whom I know very well, he resides in Edmonton and I believe my information is correct. This Brother is in good financial condition, he took his Second degree, he paid his fees, you have to keep your fees paid here otherwise you are dropped after one year, but he never went beyond his Second degree. Now he has been approached to continue and the only reason that I can imagine is that he did not want to learn the necessary data. Now I think had he been given the necessary information preliminary to his putting in his Petition, the situation would never have arisen. I don't know if any other Lodges know of cases like that. I happen to know of two, one who came to Edmonton from down East and he just went as far as his Second and I approached him and asked him to come over to Acacia - we chum around together - I asked him another time but he never went beyond his Second. In the other case he was a resident of Edmonton and he was too lazy or else he didn't think he could do it.

R. W. Bro. Dave Little - (Alberta)

M. W. Bro. Chairman and Brethren. It has always been my policy, when a friend approaches me to join Masonry, that I explain to him as much as I possibly can but one thing I like to impress on him is, if you are accepted and receive your First degree that for the next three months your time might not be your own, you have got to give it to the Lodge. There will be a coach appointed to coach you in the work of each degree and you have to sacrifice a lot of your other activities during the next three months to get up the work which is necessary to advance to the next degree and to get your Masonic apron. After the First degree, say there are three or four in the class, I like to see the Master speak to them and tell them that it is necessary to memorize a certain part of the work given this evening, also that he has appointed Brother so and so to act as coach for this work and it will be necessary to cooperate with him. I think that would eliminate a lot of cases such as Brother Green mentioned, as a fellow having got his First degree and hasn't got the time to get up his work for the next degree.

Another thing I was thinking about too is, I believe in the Jurisdiction of Alberta that as soon as a fellow gets his First degree he has to pay his dues the same as if he had got his Master Mason degree and if he doesn't pay up he is suspended after a certain time. Isn't that right?

R. W. Bro. Rivers - Yes, that is correct.

R. W. Bro. Mayson - (Saskatchewan)

Up to the present the discussion has been more or less how to prepare

the Candidate or Petitioner in his mind as to what he should expect or how he should be prepared, outside of the point that was mentioned in respect to clothing. There is another point, that I am always trembling with fear when I see a candidate come in the Lodge and see him kneel at the Altar. I think we have all seen candidates kneel there in a very awkward way and very often they are suffering agony during the time they are taking the obligation. That is the time that I feel that it is most important that the candidate should be comfortably kneeling there, and be told how to kneel in order that he should be comfortable, therefore when I go out to ask the candidate the questions, I tell him that he is going to have to take an obligation and he will be told to kneel at the Altar, that the Bible is there and that the obligation is very important. He should know what is being said and not have his mind taken away from the wording of the obligation to be thinking about the agony of the position that he happens to be in. I tell the candidate before entering the Lodge and demonstrate to him how he is to kneel and to make himself comfortable so that when he is receiving his obligation he will not have to worry.

The question how should he be prepared. I prepare him for that point so that he will not be suffering agony kneeling in such a position that he can't think of what he is repeating.

M. W. Bro. Tate -

Mr. President. I have appreciated the paper, I have appreciated the discussion but I do not think that sufficient emphasis has been placed on the responsibilities of sponsorship. I think we had a paper and very considerable discussion on this subject some years ago and I think the crux of the whole matter lies in the responsibility of sponsorship. Pamphlets are prepared, pamphlets are issued in the various Jurisdictions for distribution to prospective candidates and the candidates after they have taken their First or Second or their Third degree. I think that if more education were directed to the membership with respect to the responsibility of their sponsorship, or if pamphlets were prepared for the information and for the guidance of sponsors, that this whole matter would be dealt with in an entirely different manner. I think that the responsibility of enlightening the petitioner with respect to everything that may take place rests on the shoulders of the sponsor or the sponsors, they are the people who are responsible, they are the people who are bringing this Petition into the Lodge, I think it is their responsibility, and further, I think it is their responsibility in so far as an applicant is concerned who has only taken his Entered Apprentice degree and has gone no further. I think they have fallen down. I don't think that our membership as a whole are sufficiently aware of their responsibilities when they sponsor an applicant. I think that that is where our education should take place. We should emphasize the responsibilities of sponsorship insofar as the members are concerned. So often a candidate or an applicant appears at Lodge and neither one of the sponsors are there, and I don't think that that has been emphasized sufficiently in either the papers or the discussion - the responsibility that rests on the shoulders of the sponsor. I think that if we would develop an educational campaign along those lines that possibly we might overcome a great many difficulties that we are trying to overcome with different methods. I don't think a lot of these pamphlets are necessary. I have yet to hear of a pamphlet that has been directed to the membership with respect to their responsibility when they sponsor an application, I think that is where the pamphlets might well be directed.

President - Thank you Brother Tate.

R. W. Bro. Harper - (Alberta)

I am very much in accord with the papers given by both M. W. Bro. Rothstein and R. W. Bro. Howard. There are one or two questions that come up in my mind, that is with regard to what the petitioner should be told and I don't think that it is the responsibility of the sponsor. For instance, as has been the habit over many years, some fellow says "I would like to be a Mason" and in due course the Petition is signed but what should a Petitioner be told? How do we know he is going to be accepted? In my Lodge the responsibility of how much he should be told is left entirely up to the Character Committee, if the Character Committee after making the necessary enquiries, feel that they are going to report favorably to the Lodge there is still the ballot to be taken, nevertheless there is a very good chance that if they report favorably that the candidate will be accepted and we have made the ruling in our Lodge that it is the responsibility of the Character Committee to tell as much as they feel

disposed to as regards to the ideals and what Masonry stands for.

Now that is just one point, the other point was with reference to Brother Rothsteins's paper - the sponsor should stay with the candidate. We don't do that in our Lodge. We, or the Master, appoints some Brother to stay with the candidates. Now we have recently passed a ruling in Alberta that you can only Raise five Brethren, before we used to Initiate five and raise fifteen but they felt there were too many people coming into Lodge, and I think that is very very good but it puts my Lodge pretty much behind the eight ball because we have a lot of Petitioners. We do appoint some Brother to stay with the candidates, but not necessarily the sponsor. Another thing that we try to do, of course we can't always make this stick, is insist that the sponsors attend Initiation and then in the Third degree, after they have received the sublime degree of Master Mason, our candidates are seated at the head table and they are introduced to the Lodge, formally introduced, their whole life history and that of their family is given by the sponsor. When the sponsor introduces this fellow he tells the story of who he is, where he was born, where he went to school, what he did, what he is doing, his wife's name, his kid's name and all the information he can possibly get from the member, so that by the time he is through his Third degree he is well known to the Lodge. That is something started in my Lodge by my nephew when he was Master, getting away a little from the usual thing but I couldn't see that it in any way could be against our Constitution. This is done down in the refreshment period and we find it very very good and after our Petitioner has received his Third degree we prove the work. We have Novice nights which we find very good and it is rather surprising that some of those fellows who haven't been a Mason for six months make the Lodge sit up and take notice of the way they do the work that is set out for them to do. They form a degree team under an experienced Past Master and they go through the whole setup, you will find a young Mason of possibly six month's standing occupying the Senior Warden's chair and I think possibly along those lines that you can make better Masons, but I would think as far as M. W. Bro. Green's difficulty arises that had this Brother been thoroughly instructed when he came into the Lodge, either by the Character Committee or by the Chairman of the Committee, that he would have said "well if I have to go to all this trouble and learn all these things I might just as well drop my application".

M. W. Bro. Rothstein-

May I just ask a question? Brother Harper, what difference does it make if you have the sponsor sitting with the candidate or if you appoint other members. Just so that the man is not left alone, somebody with him to ease him and to make him comfortable.

R. W. Bro. Harper - Its all the same.

M. W. Bro. Rothstein-

I would like to ask you another very important question. It is very wonderful to have the candidates sit at the head table and have all that information given but what do you do after they are Raised? Are you like the rest of us, or a lot of Lodges, do you completely forget them? You have mentioned Novice nights but do you put all of the candidates to work?

R. W. Bro. Harper - Oh yes, definitely.

M. W. Bro. Rothstein -

Well that is just coming back to what we started to say originally that as long as the candidates are told that they can expect to be busy then you are on a sound base. Too often after degrees you thank them for their money and leave them to look after themselves

R. W. Bro. Herman -

Brother Harper's remarks on what they are doing there are very interesting but what is the percentage of attendance of the brethren following this procedure, how many of those members continue to attend regularly, that's important.

R. W. Bro. Harper -

Well I would say Brother Herman that our attendance, as in every City Lodge, runs about 30%, but we find it is our old members that we are losing,

we don't lose our new members for several years. They come and they are interested for several years and then they, like a lot of others, might find their way into the higher degrees and they haven't got sufficient time to attend the Blue Lodge. Now I say that with a certain degree of diffidence because, I made a statement last night that some of our best Lodge members are members who do belong to the higher degrees and our attendance today is not any better than it was in 1940 when I was admitted. It just runs about the middle all the time, you get about 30 to 35% of your total membership out and what we can do about that is a different thing altogether. We have to find some way or means of keeping our old members interested, they'll come out for special occasions, such as Farmers night. We have a City Lodge in which we have members who live about 16 miles out of the City of Calgary, we have a group of about 20 farmers, and they put on a degree, that night of course was a special night, and we have other special nights, but our old members, and I think this would apply not only to my Lodge but to other Lodges in every jurisdiction that you have a percentage of the old members who make a point of getting out to the Blue Lodge for special night but not ordinary meetings.

President-

I would just add one point. In Alberta, and I know this from statistics which I computed, the percentage of attendance of resident members in the larger Lodges, particularly in the City Lodges, is very small compared to that in the smaller lodges which are frequently in the towns or smaller centres. A year ago we had in one of our country Lodges with a membership of 35 to 40, an average attendance of the resident members of 89.7%, and in my own Lodge, which is one of the larger Lodges of about 400 members, the average attendance I believe was between 15 and 20%. So I think one means of getting members out, getting more attendance, is to get our Lodges smaller and in that way the brethren will have an opportunity to participate in the work, to a greater extent, and their interest will be maintained.

Now the time is getting along brethren and we have one more paper but before we draw this discussion to a close, is there any Brother who would like to add any comment.

M. W. Bro. L. W. Bond -

M. W. Bro. President and Brethren. I hesitate to join this discussion but as I have been listening to the remarks of the Brethren I have been taken back to an occasion when I was very deeply impressed, an occasion in a Lodge when ONE Candidate was made an Entered Apprentice.

I feel that the first impression is the most important and while the Candidates first impression may be received from the member he approaches to enquire about Freemasonry, the most important is the impression he first receives on entering the Lodge. That brings me to the occasion in another Jurisdiction, this Lodge endeavoured to make the Entered Apprentice degree the most important, the degree in which a man enters Freemasonry, they did not try and build up a climax for the Master Mason Degree. The lights were low and the Candidate entered the Holy Temple in the utmost solemnity. Gods presence was felt and the Master came down to the Altar and spoke to HIM, not to a class of five. The first impression is all destroyed if the Candidate is one of a class of five and all answers are repeated parrot like. If a man is alone he knows he is being initiated and afterwards he will have the opportunity of meeting the Brethren and knowing with whom he will be associated. I believe that we should make the Entered Apprentice degree the most important, make sure that the Candidates first impression is an impression that will last throughout his life and will make him want to stay with the Lodge.

President -

Thank you Brother Bond. I think Brethren we should bring this paper to a close. We have one more paper to be presented before noon. This is a paper that I am sure will be of particular interest to those communities or those centres where there is a marked influx of population. The topic is "Non-Resident Dues", to be given by R. W. Bro. Kenneth Reid, Deputy Grand Master of the Grand Lodge of British Columbia.

R. W. Bro. Kenneth Reid -

Bro. Chairman & Brethren. I too wish to express my appreciation at being present at this Conference. This is my third visit to Banff and I find the associations and the knowledge to be gained most delightful.

NON - RESIDENT DUES

R. W. Bro. Kenneth Reid, Deputy Grand Master of British Columbia.

We find from a study of masonic jurisprudence that the payment of Lodge dues is now of almost universal usage throughout the worldwide fraternity of Freemasonry. But it has not always been so. Prior to the organization of Masonry following its revival in 1717 Lodges themselves were very loosely knit affairs, without warrants or formal organization, and since there was no necessity for Lodge funds there were no regulations requiring the payment of Lodge dues. We believe, however, that some form of fee was usually required to be paid upon initiation which undoubtedly was used for charitable purposes among Lodge members.

When Lodges, however, became permanently established by Warrants of Constitution, permanent membership followed and the payment of some form of contribution was required from each member towards defraying the expenses of the Lodge.

The By-Laws of all Masonic Lodges today contain sections dealing with Lodge dues, some of them with reference to non-resident dues where such are provided.

For example, one of the oldest Lodges in B.C., Victoria Lodge No. 1085, E.C., a partner in the amalgamation with British Columbia Lodge No. 1187, E.C. and now Victoria-Columbia Lodge No. 1, G.R. B.C., provided in its By-Laws of 1873, "The annual Subscription shall be twelve Dollars, payable quarterly in advance."

In 1895 these same By-Laws read, "The Annual subscription shall be six dollars payable quarterly in advance, except in the case of non-resident brethren, who shall be charged half dues." No definition was given of what constituted a non-resident member.

Today this By-Law reads, "The regular dues for resident members of the Lodge shall be at the rate of nine dollars (\$9.00) per annum, payable in advance; and for non-resident members at the rate of six dollars (\$6.00) per annum, payable in advance." The sub-section defining residency states, "For the purpose of this By-law a resident member shall be one who is ordinarily resident.....within twenty-five (25) miles....."

It has ever been regarded a mason's duty to attend his Lodge whenever summoned and there is an ancient charge calling attention to this duty;

"From Antient Times no Master or Fellow-Craft could be absent from his Lodge, especially when warned to appear at it, without incurring a severe censure, unless it appeared to the Master and Wardens that pure necessity hindered him."

Undoubtedly distance from the place of meeting often constitutes pure necessity.

It would be difficult, if not impossible to determine when Lodges commenced the practice of reducing the normal charges for membership because of non-residence and the consequent inability of non-resident members to attend Lodge meetings.

The wisdom of the practice of allowing non-resident dues has long been a matter of debate and has been the subject of some concern to many of our Lodges, particularly of late years when the expense of operating a Lodge and its related functions has reached more serious proportions. This has been especially so in many of the Lodges of British Columbia, as will be more fully explained later in this paper; and the writer has been somewhat surprised to learn that it is becoming a serious problem with many of our sister Lodges in the prairie provinces for reasons very similar to those in British Columbia.

From a fuller consideration and study of the subject it becomes apparent that there are a number of pertinent questions which can be asked regarding the wisdom of the practice adopted by many Lodges, the answers to which could clearly show the complexity of an apparently quite innocent subject.

Some of the questions which come most readily to mind may be recited as follows:-

1. Why should discrimination be practiced by our Lodges between the dues charged resident and non-resident members?
2. Is a member morally entitled to a reduction in dues simply because of his inability to attend Lodge due to excessive distance from his place of residence?
3. Should not all members be treated with equality without regard to residence, or status, or any other condition save destitution or financial embarrassment.
4. Should not the ill, the infirm or the aged be allowed the same privilege because of their indisposition, be it temporary or permanent, it usually being no fault or desire of their own? After all the non-resident member generally is not compelled to take up non-residence.
5. Is the excuse that it does not cost a Lodge as much to carry the non-resident member sufficient to justify the practice of reduced dues? Does not the same excuse pertain to the member who never attends Lodge, although living well within the boundaries of the jurisdiction?
6. Is there any other scheme or plan which might more equitably serve to compensate for a member's inability to attend Lodge because of distance from his place of residence?
7. Is not the whole problem of non-resident dues centered around the prevailing practice in many areas of many non-resident members participating freely as visitors in the activities of other Lodges meeting at or near the place where they reside; and to which they contribute little or no financial support?
8. Is there not a similar problem concerning the practice of many fully resident members who habitually attend almost every meeting of every Lodge enjoying local concurrent jurisdiction?

Perhaps we had better leave the answer to this one for another occasion!

These are some of the most pertinent questions for consideration in connection with the problems of the non-resident mason and his moral and financial obligations to his Lodge and the Craft.

Where non-resident dues are permitted by a Lodge there are advantages and disadvantages both to the Lodge and to its non-resident member. There is a decided advantage to the Lodge through being enabled to retain upon its rolls membership which might otherwise be lost to some other jurisdiction, or even lost altogether. This in itself is a worthy endeavor. For the member, forced through circumstances voluntary or otherwise to assume non-resident status there are a number of advantages. He is thereby enabled to retain his membership in his Mother Lodge, or the Lodge of his choice, at much less personal cost to himself and can enjoy the privilege of being a mason at a minimum of cost and responsibility. Through the courtesy and tolerance of other Lodges located at his place of residence; and to which he consequently need not belong, he is frequently enabled to enjoy almost all the privileges of active participation,

without responsibility, in spite of the fact that the abuse of such privileges seldom if ever enter his mind. This practice, however, can often become a serious burden upon these Lodges.

Offsetting these advantages both to the Lodge and to the member are many disadvantages. The Lodge often loses a valuable member through transfer beyond its jurisdiction and no scheme of adjustment of dues can compensate for this loss. Paramount to the Lodge also is the loss of income through the practice of reduced dues for non-resident members. This can be a very serious matter to some Lodges where there is a large percentage of transient membership. This engenders the thought; should reduced non-resident dues be tolerated? Then also there is the abuse of the right to visit mentioned previously, which can become exceedingly embarrassing to the Lodge. Many of these non-resident masons frequently visit lodges situated near the place where they reside, often on every possible opportunity, and often without contributing in any way towards the support of the Lodge. This occurs in spite of any regulatory limitation to visits that may exist in our regulations, since it is embarrassing to a Lodge to attempt to enforce such a regulation.

Admittedly a non-resident member paying full dues to his Mother Lodge can

likewise abuse the privilege to visit.

The right to visit is a Landmark of Freemasonry, but such a right does not carry with it the right to abuse the privilege.

Then also the individual non-resident member, while he may frequently attend Lodge as a visitor, cannot participate fully in the life and affairs of the Lodge. Such privileges as voting, balloting, committee work, or holding office are barred to him and he is unable to participate in the full masonic manner to which he, as a mason, would be justly entitled were he enjoying full privileges.

The abuse of privilege is perhaps the predominating factor associated with the practice of permitting reduced non-resident dues by a Lodge. The question uppermost in this connection is how to overcome or prevent this abuse.

Perhaps the solution to the problem is to disallow, or rather discontinue the practice of allowing reduced dues to non-resident members. After all it is a great privilege to be a Mason; one which has to be earned by the individual; and a privilege which is not granted lightly. The equality of Freemasons is still one of our Landmarks. Should not all members be treated with the same equality? Therefore why discriminate by allowing special privileges simply because we happen to reside on this or that side of some arbitrary boundary! A number of Lodges in British Columbia make no distinction between residents and non-residents in the matter of dues.

In conclusion I offer as probably the most equitable solution to the problem a practice adopted by at least one Lodge in the Jurisdiction of the province which I represent, The governing By-law is here quoted as follows:-

"The Annual Dues of non-resident members shall be \$\$. A non-resident Member shall be one who resides not less than miles from the boundaries of the Jurisdiction of the Lodge and who has affiliated with a Lodge holding Jurisdiction over his place of residence."

Here, Brethren, is an answer which seems to satisfy all the valid arguments to the contrary. That is, that providing a non-resident member of a Lodge becomes affiliated with a Lodge located within his place of residence he shall then become eligible for the non-resident qualification in his original Lodge. Such a regulation is of course only effective within those Jurisdictions permitting dual membership, a practice which is understood to be almost universal in Canada.

The writer looks forward with anticipation to the discussion of this paper in the hope that it may bring forth other possible solutions, so that some universally acceptable procedure may be suggested for the adoption by Lodges beset or embarrassed by the problems arising from our practice of allowing non-resident dues.

The suggested regulation, restricting the right to non-resident dues, would certainly do much to relieve what may often be an embarrassing situation to many Lodges.

Brethren it was with some trepidity that I accepted the invitation to prepare a paper on this subject and I do wish to express my appreciation to a few individuals for some assistance I obtained, particularly from the secretaries of a number of Lodges in my District, to our own Grand Secretary, M. W. Bro. Morgan, who gave me some very valuable advice from his great experience and also to our own Grand Master, M. W. Bro. Green who very kindly criticized the draft of the paper before its final preparation. Brethren I am an engineer and when I write a paper its apt to be in the form of an engineering report and if you find this paper this morning to be similar to such a report, may I ask your indulgence.

President -

Thank you Bro. Reid. Brethren I am sure we are fortunate indeed to have this paper prepared by an engineer. As an engineer he has to take notice of the pro's and cons and we have had them presented to us in definite terms. We will have discussion after lunch. Brethren we now stand adjourned until 1:45 P.M.

1:50 - Afternoon Session.

President -

Before we commence the discussion on the paper presented by R.W. Bro. Reid this afternoon there are one or two matters to which I would like to refer. The beautiful flowers you see here were grown by M.W. Bro. Bond on his ranch at Calgary and we much appreciate his thoughtfulness in bringing them. We are glad also to have a demonstration of what can be grown in our beautiful Province.

The other point is this, I thought I emphasized it this morning, but in case I didn't may I make it absolutely clear that we would like to have everybody join in the discussion no matter where you are from.

Now we come to the discussion on the paper that was given just before dinner. The discussion will be led by R. W. Bro. R. Mayson D.G.M. of the Grand Lodge of Saskatchewan.

R. W. Bro. R. Mayson -

Bro. President and Brethren. In preparing a brief to read in leading the discussion on "Non-Resident Dues" my thoughts can only be that there should be no difference in dues payable by Resident members and Non-Resident members. I cannot justify any reasoning for a reduction in Non-Resident Dues.

The use of Non-Resident Dues seems to have originated in Scotland when members of Scottish Lodges emigrated to far away lands where no Masonic Lodges existed. Masons in Scotland, wishing the brother to maintain some contact with masonry, gave such opportunity by reducing the amount of dues that would be required for continuing membership. In those early days such methods, we might agree, were justified for two reasons; one, to give the emigrant who likely would have little return from his labours for many years, the opportunity to pay some dues, and two, by doing so retain a contact with masonry. However, those days we can now consider as non-existent, for any brother leaving his home and his Mother Lodge today to move to almost any part of the world, outside of the Iron Curtain, will find a Masonic Lodge not too far away, and in a large number of countries he will find a Masonic Lodge close at hand. Are we therefore justified in retaining the Non-Resident Dues System?

What benefit does a lodge or a non-resident member receive from a reduced fee? The Lodge finances may be slightly improved, however, neither the Lodge nor the non-resident member receives any great benefit. True, it gives a brother the status of being in good-standing, and the opportunity to visit lodges within the community where he may have become a permanent resident, so that he receives the hospitality and welcome that is evident in all Masonic Lodges, but to visit regularly would be an imposition on the brothers part, for no Mason can visit a Lodge without being of some slight expense to that Lodge.

If the figures were available, it would be interesting to know how many masons paying non-resident dues, are resident in each Grand Jurisdiction. We must all agree that the figures in the Jurisdiction of British Columbia must be staggering. We know large numbers of our brethren from Alberta, Saskatchewan, Manitoba, Western Ontario, as well as from many countries throughout the world, retire from business and settle in the warm climate of British Columbia; the number may be quite as large as the resident members. How many affiliate with the B. C. Lodges? I believe only a small percentage.

By continuing the system of reduced dues for non-residents, lodges of all jurisdiction are encouraging their non-resident members to refrain from affiliating with lodges where they become permanent residents. I believe all Lodges would be much better off financially, if there was no such thing as reduced non-resident dues. The individual brother concerned would also be much better as a mason by affiliating. It would give him the opportunity to take an active part in the Lodges various functions. If a brother removes his place of residence and affiliates with a lodge where he may eventually reside, and if for sentimental reasons wishes to retain his membership in the lodge of his previous residence, then the additional payment of a reduced non-resident fee may be justifiable.

To ascertain what system Lodges in my own Masonic District followed regarding non-resident dues I referred to their by-laws and found that six lodges make no provision for a distinction in Annual Dues between resident and non-resident members. Three Lodges provide a reduced amount if the brother has affiliated with a Lodge in another Grand Jurisdiction, whereas only one gave consideration to non-residents, and then, of course, only in the sense of distance from the Lodge. Perhaps the situation in many Grand Jurisdictions is not too serious after all. However, the line that may promote the most discussion is this: What pressure, if any, is being brought to bear by the many Grand Jurisdictions in the matter of having a brother affiliate with a Lodge into whose jurisdiction he has taken up permanent residence?

President -

Thank you M. W. Brother Mayson. Now Brethren this is a contentious question in many Jurisdictions, it probably applies not only in our western Jurisdictions but in those to the South.

M. W. Bro. Green - British Columbia.

Brother President. I have read and discussed this paper with Bro. Reid a number of times beforehand and would like to add my compliments to him for presenting such a good, yet difficult paper. Coming from an average size small city lodge we know nothing of this problem. Although we always have visitors at our meetings. I can remember of no instance when this privilege has been abused. I can readily see that in the large city lodges it could be quite possible that some of the Brethren do abuse their visiting privileges.

I have discussed this matter with my father, who was an active mason in London, England, some forty years ago and as a point of interest I will tell you what he said in so many words. While he doesn't know for sure that the same conditions exist today, yet, he is of the opinion they do. There, apparently, a visitor does not just walk into a lodge and expect to be admitted. If he wishes to attend any particular lodge he first of all makes the acquaintance of one of the members and I suppose makes his wishes known and in due course is invited. Apparently, examinations of visitors at the lodges over there is unknown, the Brother who invites the guest is supposed to satisfy himself beforehand regarding whether a Brother is genuine or not. Most of the London Lodges, of course, expect not only the officers, but all the Brethren as well to wear full dress. Tails, gloves and white ties etc. Naturally, the guest would be expected to be dressed in a like manner. The meeting hour is usually called for six P.M. when cocktails are first enjoyed, afterwards, they sit down to a full course dinner with champagne. The Lodge meeting is at eight and completed by ten.

The brother taking the guest is not only responsible for his behaviour, but also for the expenses for his supper, which in those days was half a guinea or ten shillings and sixpence for regular meetings and a guinea or one pound one shilling for Installations. From these facts, one would gather that, in London at least, they very definitely have this problem well under control.

I don't expect it would ever be possible to incorporate anything like that out here, but I do think the suggestion for the solution that Bro. Reid has brought forth certainly contains a lot of merit, coming from one who belongs to Victoria-Columbia Lodge #1, our oldest and largest lodge in B.C. A lodge that is vitally interested in this subject, as are most of the large city lodges.

I would like to congratulate you Bro. Sheppard on your shrewdness in selecting Bro. Reid to prepare this most difficult yet interesting paper. You couldn't have picked a better man for the job.

President -

I was just going to ask this question. I was not aware of the fact that if one visited a Lodge in the Old Country that you had to be taken by a Brother and you paid whatever it was for your dinner. Do any of you know if that condition holds today.

Many Brethren:- Yes it does.

M. W. Bro. Fahrni - Manitoba

Bro. President and Brethren, may I first of all thank you, Brethren, for being accorded the privilege of the floor, I am not a delegate here, I have been to this Conference several times, but not as a delegate since 1943 but I am very much interested in this particular subject. I want to congratulate Bro. Reid and Bro. Rayson for their very able presentation of a difficult subject. I recall in 1919 I was Senior Warden of my Lodge in Manitoba and I was in Victoria for about six months and I attended a number of Lodge meetings there and one I attended, I am not sure whether it was Victoria-Columbia or Vancouver-Quadra, one or the other, I noticed that amongst the Brethren with whom I was attending there were, I would say, 30 or 40 or perhaps more visitors in the Lodge. I noticed this when we were partaking of refreshment after the Lodge meeting was over and some of these chaps I knew, and knew they belonged to Lodges in Manitoba, and I asked some of them to what Lodge they belonged in Victoria. None of them belonged to any Lodge in Victoria. They had been there for years, had been residing there for years and the Victoria Brethren were carrying them and they were paying their dues to Manitoba. Well I realized there must be a reservation some place, I was very much concerned about it and when I went home I thought about it a good deal and discussed the matter with various members of my Lodge and finally we did bring in an amendment to our By-Laws which dealt with this very subject. Then in 1942 or 1943 for the first time I heard, I won't say complaints, because the opinions that are aired here are not complaints, they are just simply statements of fact as the Brethren find situations at home and one of them was the problem that they were really feeling in British Columbia. I am glad you mentioned British Columbia because there are more people who arrive in British Columbia as their final resting place - resting, not dying. In this light and after returning home from there I did get an amendment through our Lodge in Manitoba. I happen to have a copy of it right here. I have carried it around in my pocket for a long time, this is the By-Law we have in Gladstone Lodge No. 11 Manitoba and also Marquette No. 21, it meets all the suggestions made by Bro. Reid this morning excepting I think it goes a bit further, it reads as follows:

"Should a member move out of the jurisdiction of this Lodge and affiliate with a Lodge where he resides, so long as he continues to reside there and remains a member in good standing in that Lodge, he shall be entitled to have his dues reduced by half."

Now that is the situation in those two Lodges at the present time and I think should be in all Lodges on the prairies, something of that type. You will note this By-Law goes a bit further than Bro. Reid's. In Bro. Reid's a man could move say from Saskatoon to Victoria, affiliate and become on the roster of his own Lodge in Saskatchewan a non-resident member. Now he affiliates with Victoria-Columbia Lodge and perhaps some time later he is moved to Vancouver or some other place, he still remains a non-resident member in his own Lodge, his Mother Lodge. This provides that he must so long as he remains a member in good standing of the Lodge where he is, then he shall have his fees reduced by half but as soon as he moves elsewhere he ceases to have that privilege until he affiliates where he moves. That I think shows the difference between Bro. Reid's proposed amendment and the By-Law we have in these two Lodges in Manitoba. I think it is only fair, mind you in Manitoba and I have no doubt in Alberta and Saskatchewan, when a Brother moves to say British Columbia he is urged and it is expected he will affiliate, on the other hand the home Lodge, that is his Mother Lodge, would like to have some direct connection with him so this amendment is an incentive for him to continue his Lodge membership in his Mother Lodge at this reduced fee. I think that is all to the good.

I think the particulars read to us just now in regard to London had to do with the situation quite a few years ago. It was my privilege to visit a number of Lodges in London when I was there last year. I was concerned when I was invited to visit a Lodge there, I immediately said "Well what about dress; I haven't any dress clothes here" - well - a dark suit is all you need, dark tie, black socks and white gloves. I attended at least six Lodges in London and on not one occasion did I see a dress suit or a tuxedo, they were all in dark business suits with white shirt, black tie, black socks and white gloves. I was concerned about why and when this change came about and I was told in a number of cases that the reason was that during the war, especially the

last war when London received such a terrific bombing, so many of the Brethren didn't have any dress suits left and it took a whole years coupons to buy one, consequently they wiped it out. It was the situation last summer and I think still is that dress suits are now not seen in Lodges and certainly not in London or Brighton. There the Lodge in every case convened at 4:30 or 5 o'clock in the afternoon, they proceeded with their business and at 7:30 right on the dot adjourned, they closed the Lodge and retired for a banquet. I was a guest. In some cases I was a guest of the Lodge, in other cases the guest of a certain Brother, I don't know who. I tried to pay my way but I couldn't do it, but the cost of the banquet was a guinea, I don't see how they could put it up for less. there were more refreshments floating round there than we see in a week of Sundays but it was very well handled and I may say very well convened, there was not any undue using of the liquid at all and I was very happy and I had a very lovely time visiting the Lodges in England and in Scotland.

Now in Scotland during the last 10 - 20 years many members who have not visited a Lodge - not even their own Lodge - after they have been raised to the sublime degree of Master Mason and when they were moving from Scotland they were presented with Life Membership. I have no doubt at all that in Scotland their idea was to keep a direct contact between their Lodge and their Brethren. But in so many cases they have come over here and they have travelled about and ridden on that Life Membership and they have never, until it was brought to their attention, thought it necessary to even apply for affiliation, but I think that is gradually being overcome. I think the suggestion by Bro. Reid is wholly a matter of By-Laws, but I think his plan is a very fine one and I think should be adopted in all Lodges. Thankyou very much for the opportunity of speaking.

President -

Thank you M. W. Bro. Fahrni. May I just ask you one question from another angle, you mentioned that the By-Law or its equivalent had been adopted in two Lodges. Now would I say only two?

M. W. Bro. Fahrni -

I don't know, Bro. Jackson says there are three.

President -

Let us assume that it is good, it appeals to me very much but now there are say 100 Lodges in Manitoba for round figures, that is only 2% of the Lodges have adopted it, why did not that which appeals to us here as a reasonable suggestion, instead of having just 2% have 5%, 10% of the Lodges.

M. W. Bro. Fahrni -

I think perhaps it hasn't been brought to their attention. The Constituent Lodges have a real duty, they have got a duty directly to the Constituent Lodges where their Brethren move to, they have got also a direct responsibility to the Craft at large and I think they really haven't come to grips with the difficulty. That is the situation in the older Lodges. I live in Portage La Prairie now. When I went there, there was just the one Lodge Assiniboine No. 7, one of the old Lodges in Manitoba. They have something that the non-resident member pays half fees, \$5.00 or \$6.00 or whatever it is. Now the reason for that By-Law is that when No. 7 Lodge was instituted in 1887 there were no Lodges anywhere in the West. At that time anyone living any distance west of Portage La Prairie and a member of Assiniboine Lodge couldn't possibly attend his Lodge meeting, he was too far away. True enough many of them travelled 20-30-40 miles to their Lodge meeting but some of these brethren lived 100 miles away, so in consideration of the difficulty the Lodge said these brethren should not be full members, we'll make them non-resident. They didn't specify any number of miles at that time but that is why the non-resident dues feature was introduced in Assiniboine No. 7, they have still got their old conservative fee and don't like change and have not changed yet but I think they may change before very long. Marquette is now the second Lodge in Portage La Prairie, they have adopted this new plan, this other plan, and I rather think it will finally find its way into the By-Laws

of No. 7 as well and I think that with a little pressure by all of us the Lodges will gradually come to realize they have got a real responsibility, in that regard, that it is unfair, it is improper, it is an imposition for the Lodges in other parts of the country, especially in warmer climates to which our older members move and retire, I think they have a real responsibility.

President - Thank you. May we have some comments by some other brethren.

R. W. Bro. Rivers -

I would like to suggest Bro. President an immediate means of dealing with the situation is for the Lodges to set a fee for refreshments. Not only in regard to the non-resident members but with regard to the regular members of the Lodge. We find many Lodges are spending all of their income, or a very large portion of their income in refreshments. They are using the Initiation fee for the current running expenses of the Lodge and it would seem to me a very reasonable thing for everybody who partakes of the refreshments to pay a small fee to cover the immediate expense. If that system was put into effect the expense that is entailed in the entertaining of so many non-residents or so many visitors would be taken care of. We have recommended to a number of Lodges that they should charge for refreshments. We find the dues say are \$10.00 a year, they have 20 meetings and they have some refreshment at each at not less than 50 cents and there is not enough paid in dues to cover the immediate expense. If we put in a fee so that everybody partaking of refreshments paid, we would eliminate a lot of problems we are dealing with under this heading.

M. W. Bro. Hodsman -

Bro. President, the approach to this matter which has been done by some Lodges is to invite visitors to join the Lodge. The first approach is to send Lodges notices, of course, so that they will know when the Lodge meets, after the notices have been sent for several months and they have been attending then the suggestion can be made that they join the Lodge as they have been attending and are going to be residents for some length of time. The usual result of that is that the brother either joins or stops coming. He is not particularly welcomed. This is a suggestion which might be useful to Lodges in British Columbia where they undoubtedly have a great deal of this sort of thing. We have heard comments, more than once, of members who have gone to the Coast, have died out there and then the family have apparently expected the local Lodge to provide a Masonic funeral undoubtedly, after having provided refreshments for some considerable time too, and there was some feeling expressed that the local Lodge did not seem at all anxious and in some cases said they couldn't arrange it and couldn't get the brethren together for a funeral. I can quite understand it as Bro. Green has said 30 or 40 visitors in a Lodge could create a situation where they have more funerals for visitors than their own members. A suggestion that the brother affiliate might avoid some hard feelings.

President -

Any other suggestions, I think both these suggestions are new to quite a number of brethren here. We haven't heard from anyone south of the line, let's hear what is going on in Montana, and so on.

M. W. Bro. Bean - Montana -

R. w. Brethren, First I would like to thank you brethren for the opportunity you have given me to attend this conference. We have one of a similar nature in the Rocky Mountain Conference which consists of the four States, Montana, Wyoming, Colorado and Utah but I am impressed very much with this conference today. I enjoyed the paper given this morning especially because of the fact that I will in the near future have about 12 District Meetings, during the month of October, and I have requested my District Grand Officers during these meetings to prepare papers on the subject of Solemnity and Importance of the Entered Apprentice Degree which I feel is the main degree in the Masonic Lodge. If the Petitioner is not interested, not a true Mason at heart, and many times we get a Petitioner that is accepted and is not a Mason at heart at the time he enters the door, you can make him one I believe, by the manner in which you confer that Degree. For that reason I think that

as Bro. Bond said this morning, that he should be presented to the Master of the Lodge whom I feel should confer the Entered Apprentice Degree. We have a practice in Montana the Junior Warden many times presenting the Entered Apprentice Degree, the Senior Warden the Fellow Craft Degree and the Master Mason the third Degree. I feel that the Entered Apprentice Degree is the most important one where the opinion is formed that is going to stick with that brother for the rest of his life.

In regard to this suggestion just now, we have dual membership in Montana providing that you can retain your membership in Montana, if you move out of the State but not dual within the State. However, the dues remain the same, there is no differential between the resident and non-resident member.

I believe that is all that I have to offer at this time, this is my first visit to Canada. I am impressed very much with the fellowship that exists here, the beauty of the surrounding country. We have enjoyed the visitations of your Grand Lodge Officers, especially from Alberta and Saskatchewan, several from Manitoba over the past number of years and we have enjoyed having you fellows down there very much, but coming up here and seeing how you Brethren operate, that is real life, and there is very little difference between your work and ours and the ideas and principles are the same, it gives me a little better idea of how close we are in the United States to you Brethren in Canada. I am enjoying this very much. Thank you. (Applause)

M. W. Bro. Green -

Bro. Bean, I was particularly interested in your remarks about Dual Membership. We had a member from my Mother Lodge in Duncan who moved to Montana and he was rather put out because, the way he understands it, he would not be allowed to join one of your Lodges down there unless he dimitted from his Mother Lodge in British Columbia which he didn't want to do, but on the other hand he still wanted to continue on with Masonry in Montana, is it right that he can't be a member down there or has he just been misinformed?

M. W. Bro. Bean -

I believe, according to the information that I have, now I should have my Grand Secretary with me, he has those answers all on the tip of his tongue, but I know that we have members in Montana that retain their membership there and also affiliate with another Lodge outside of the State after moving away and have dual membership in that way, whether they can do that coming into the State I couldn't say definitely, it should work the same way.

M. W. Bro. Green -

I must say that he was a very enthusiastic and a very good Mason and he was most anxious to join one of the Lodges down there because he was established there, was earning his living. He was always an active Mason in our Lodge and he was a little put out to think that he had to give up his membership in his Mother Lodge.

M. W. Bro. Bean -

If you will give me his name I will certainly check up and find out.

M. W. Bro. Morgan -

I have nothing to offer to what has been said but I would like to take this opportunity to congratulate the Deputy Grand Master of my Jurisdiction, Bro. Reid, upon the excellence of his paper and Bro. Mayson on the manner in which he led the discussion and then I would include my own Grand Master, M. W. Bro. Green and I would like to include Bro. Fahrni for his contribution to this discussion. Rising out of the discussion there are one or two features that come to my mind. In British Columbia it appears we do have a very comfortable resting place, whether it is the last resting place or not I am not prepared to say, but we do have a very large number of immigrants in our country, particularly to the Coastal regions, who, having made all their money in Alberta oil, in Manitoba and Saskatchewan wheat, they move out to British Columbia to spend the rest of

their days. They are members in various Grand Jurisdictions across the prairie and they come in to say my City of Vancouver, not exactly my City because I live in a much better city than the City of Vancouver, I live in the City of New Westminster, one of the prettier cities of the Province of British Columbia - getting a little spoke in here - and we have a tremendous number of members of the Craft who retire to these places, and while all of us in authority do all we can to advise and encourage our Lodges to solicit from these brethren affiliation and what have you, we don't have a great deal of success. In Vancouver we have some 40 odd Lodges in and around Vancouver and visitors, it is true we have a regulation in our laws which permits a visitor to visit twice as a visitor without an affiliation but a man in Vancouver can visit a Lodge 40 times in one year and still keep on as a visitor forever and still not break our regulations. It is only a short time ago I had the request from the Grand Secretary of Manitoba to present a 50 Year Jewel to a brother. I called on him personally at his home, I suggested in a nice way he attend a Lodge and we would do our best to make him comfortable and at the same time make a nice little ceremony of the presentation but my arguments were met with deaf ears, he was not going to attend a Lodge, hadn't been to Lodge for a long time, said he would feel definitely out of place. Well to please the old gentleman I took on myself the presentation of his Jewel. Now that is only one instance, but this sort of condition prevails all the time, I know, I can name you hundreds, not name in person, but I know of them, in Vancouver City today unaffiliated Freemasons today who partake of all the privileges and all the hospitality of the Lodges, especially if there is any important event taking place, an Installation or some other gathering of importance, particularly if there is a banquet in connection with it, you can always find them there every time. Now this idea of the Grand Secretary of Alberta has been broached too to our Lodges, the idea of levying an assessment for the refreshment hour, but it has met with very little response. Our Lodges feel that they have domestic affairs of their own, they feel that they have control of their own finances and they have the right to spend the money. If they want to spend the money on entertainment and still keep themselves solvent why we of Grand Lodge can do very little about it, other than probably advise them. I know in my own Lodge we attempted to make an assessment for the refreshment hour but it met with absolute failure, we still pass the collection plate but the collection plate is something like the kind of collection plate that is passed in most Churches it doesn't meet with any great response when it is passed.

Now getting round to another subject, Bro. Fahrni tells me he has been in the Old Country, now I have a great many members of the Craft who return to the Old Country, especially those last few years, probably because of the valuation of the pound, but they tell me on their return that over there they are required to produce their Master Mason certificate or Grand Lodge certificate before they can obtain admittance, as a visitor, is that right?

M. W. Bro. Fahrni - They didn't ask me. Never heard of it.

M. W. Bro. Morgan -

Many of them come back and tell me it is so I am advising all those who are contemplating such a journey to wrap up their Master Mason certificate and take it along, as they may read it when they get there and also to be sure and carry a receipt from their Secretary to indicate that their dues have been paid to date.

Now this matter of non-resident dues does concern us a great deal. In British Columbia we have only a very small percentage of the Lodges with this particular By-Law Bro. Reid refers to, which deals with a non-resident being required to affiliate with the Lodge in the District or Community in which he is a resident but we are definitely advising all our Lodges to date, especially the newer ones, those who are recently instituted and so forth, to incorporate a By-Law of that nature, with those terms, in their By-Laws. We have a good many Lodges who make no provisions for non-residents, I would say about a third, and the rest still provide for non-resident dues of about 50% of the regular dues. Of course in British Columbia we permit too, multiple membership, you can belong to as many Lodges as you like, providing that you pay your dues to all those Lodges, but the moment you fail to pay your dues and become in arrears and allow yourself to be suspended for non-payment of dues you are automatically suspended in every other Lodge or in all the other Lodges. But then that also raises a

difficulty because we may have somebody from Alberta, and we have had them, lots of them, who come out to British Columbia and the first thing we know they pay their dues to so and so Lodge in British Columbia but they have been suspended for non-payment of dues in Alberta. Of course we know nothing of it and we still continue to give them their privileges and I presume the condition works both ways.

Now referring to this matter of jurisdictional arrangement as far as dual membership is concerned, I am not just sure what the arrangement is in Montana but I am very familiar with the arrangement that exists in Idaho. In Idaho there is no provision for dual membership and a brother or a member moving from the State will require to have a dimit from his Lodge in Idaho before he will be permitted to affiliate in British Columbia, in other words he severs his connection with the Lodge in Idaho. Now we in British Columbia will allow Mr. Man to go to Idaho, and he can affiliate with a half a dozen Lodges in Idaho if the Grand Lodge of Idaho will so permit, that I do not know. The Grand Lodge of Washington will permit its members dual membership within its Jurisdiction and also one additional, that will be a multiple membership, outside the Jurisdiction, in other words, a man in Washington could affiliate in British Columbia.

This has been a most interesting discussion Mr. President, I haven't added anything to it but I did rise particularly to commend these Brethren for the excellent manner with which this topic was presented and also the very interesting discussion which followed. I enjoyed it very much.

President - This is a very very important question, let us have some further arguments.

M. W. Bro. Tate --

Bro. President, I have been keenly interested both in the papers presented and in the discussion that has taken place. I originally presented this subject at the All Canada Conference and was somewhat disappointed at the discussion that developed there and I think suggested this subject in so far as this present Conference was concerned.

I feel it is a subject that deserves full and frank discussion but I have come to the conclusion, since listening to the discussion here, that it is the responsibility of the individual Grand Lodge, especially the prairie Grand Lodges, to go back to their respective Jurisdictions and carry on an educational campaign which will result in a clearer understanding by the various Lodges of their responsibility in connection with this subject. I endeavored to carry on such a campaign in respect to our District Meetings and I would say that about 30% to 40% of our Lodges have discarded the horse and buggy idea of non-resident dues and I rather think that there is a persistent swing to an elimination of that iniquitous By-Law in the great majority of our Lodges and I think that will be the development. I would suggest it is the responsibility of the prairie Grand Jurisdiction to carry on an educational campaign so that a By-Law such as M. W. Bro. Fahmi suggests is adopted in practically all of our Lodges and the problem thereby eliminated and we cease to be spongers insofar as British Columbia and other Jurisdictions of that nature are concerned. I have been intensely interested in the papers and in the discussion, as I say, I introduced this subject at the All Canada Conference and they didn't seem to realize in Eastern Canada the fact that it was a burden insofar as Western Canadian Freemasonry is concerned. They have a non-resident dues clause in Ontario and in the Eastern provinces I think it is pretty general but I think it is a matter of education on the Grand Lodge level.

M. W. Bro. Barner - North Dakota

Bro. Chairman, my Brethren all, I would be less than grateful if I did not have a word to say at this time. It is a great privilege for me to be here, it is also my first visit to this Conference and in the general run of seniority which takes place in my country, will probably be my last, because I will be retiring as Grand Master and join the army of unemployed if that is a way of putting it. I want to second everything that Bro. Bean had to say from Montana, there is no use going over it again because I feel exactly as he has indicated. I want

to say to you that our Grand Secretary, Bro. Pond, is not here and he has every intention of retiring at the end of this year at the advice of his Doctor, which I know is not good news to any of us and I know he has many friends on this side of the line as he has on the other but those are things that eventually happen to all of us.

We in North Dakota of course have the finest fraternal relations with our Brothers to the North as we do with the other prairie provinces, we are a little far away from the British Columbia people and are glad to meet them here on common ground. The Grand Jurisdiction of Montana has posed somewhat of a problem for us as far as Manitoba is concerned in that next year they will be meeting on the same week as Manitoba so that we will have a problem there as we have had with Saskatchewan in the past. I think we solved our Saskatchewan problem at our meeting the week before last of our meeting of Policy and General Purposes when we arranged to send our Immediate Past Master to Saskatchewan each year to visit them so that we will have no hit and miss visitation in Saskatchewan in the future and we trust that some arrangement will be made in Saskatchewan so that we will have some of your good Brothers with us each year. We haven't had time to work out any arrangement for Montana but we know that something will be done to enable us to go to that Grand Jurisdiction.

It has been a lovely occasion for Mrs. Barner and I to visit this Conference and I know she has had a wonderful time for which we want to thank someone at least. I have had a grand time listening and I hope I may confine my efforts to listening for I feel I have been more than repaid for the effort of coming here. Thank you Brethren. (Applause).

President -

If we have no one else who wishes to speak we will go on to the next paper. This is a very important topic that we have for discussion.

R. W. Bro. Reid -

M. ... Grand Master may I speak again. I think that I can speak on behalf of all the delegates from British Columbia when I say that this is not a serious problem with us in British Columbia and no one complains, we are not complaining, we welcome visitors in British Columbia, they are very very welcome. You do hear the occasional, shall I say, beef, from Secretaries now and then and may hear them discuss one or two questions on occasion, but I wouldn't like this Conference to go away from this meeting today with the idea that we in British Columbia are complaining at all. We welcome our prairie visitors at any time. (Applause)

President -

Brethren we will now go on to our next topic, the question is this, How Can Our western Conference Make a Maximum Contribution to Craft Freemasonry? to be presented by R. W. Bro. D. D. McQueen, Deputy Grand Master of the Grand Lodge of Alberta.

R. W. Bro. McQueen - Alberta

M. W. Bro. President and Brethren, before I begin with this paper I would like to express my appreciation at being at Banff again this year. This too is my third visit similar to R. W. Bro. Ken. Reid, and I look forward to coming here, I think our Banff Conference is second to our Annual Communication in interest to me, in that I have had a great deal of inspiration and encouragement from meeting the Brethren that come to this Conference. I was a bit worried about this subject and hope that I may have found something that might be helpful.

HOW CAN OUR WESTERN CONFERENCE MAKE A MAXIMUM CONTRIBUTION TO CRAFT FREEMASONRY?

R. W. Bro. D. D. McQueen, Deputy Grand Master of the
Grand Lodge of Alberta.

M. W. Bro. President.

You will see from your programme that my subject this afternoon is
"How Can Our Western Conference Make a Maximum Contribution to Craft Freemasonry?".

When I was told that I would be required to deal with this subject at
our Conference today, I immediately began to take a good look at what we are doing
here each year, and to assess some of the contributions which have been made in
the past, the events which lead up to these meetings, and the need for getting
together.

Our Western Conference - more commonly known as the "Banff Conference"
has been operating since 1941 in its present form. This year's conference is the
17th.

It was in the year 1932 that a meeting of this kind was first mentioned.
Correspondence passed from our M. W. Bro. G. Blackstock, the Grand Master at that
time, and the Secretary's office in British Columbia. Nothing came of the suggest-
ion of holding a conference at that time, as the records show that the major deterrent
was the expense. You all know what a major factor that was in the early thirties.

A meeting of the Grand Masters was arranged three years later in
Calgary. It is interesting to read the minutes and report of that meeting held
on May 9th and 10th, 1935. Manitoba, Saskatchewan and Alberta were represented,
The delegates dealt with general policies of the three Grand Lodges, and spent
considerable time on the organization and work of the annual communications,
routines followed in the Grand Secretaries' offices, and duties and responsib-
ilities of Grand Lodge officers. Of special interest was the discussion on the
instructions to the District Deputy Grand Masters. Many ideas of mutual benefit
were exchanged.

The 1935 meeting was very successful. It clearly demonstrated the
need for such a meeting to ensure that Craft Masonry in Western Canada at least,
should maintain as much uniformity as possible.

The meeting adjourned without any definite plans for a subsequent
meeting.

British Columbia was not in on the first meeting, but met informally
later on with some of the Alberta Grand Lodge officers in 1940 in Banff. The
brethren from British Columbia had been holding district meetings in the eastern
part of the province and arranged to motor to Banff where they met with Alberta
representatives. From the discussions at this meeting, the idea of holding a
conference of Grand Lodge officers of the four Western Provinces originated.

At the invitation of the late M. W. Bro. George Ellis, whose memory
was so fittingly honored last night, representatives from the four Western
Provinces met here in Banff for the first time on September 26th, 27th 1941.
The general policy, together with aims and objects, were formulated. Membership
in the conference was to be the four principal officers and the Grand Secretary.
A year or two later, the Immediate Past Grand Master was added to the official
list. Visitors were, of course, very welcome.

Invitations were sent to the Grand Lodges of the neighboring States
and our meetings have been greatly enriched by visits from many distinguished
American brethren who have made an exceptionally fine contribution to these
sincere friendships.

The original aims and objects of the Conference were not only to
exchange ideas, policies and procedures, but to provide an opportunity for the
junior elective Grand Lodge officers to acquire inspirational, educational, and
administrative instruction which would be of benefit to them later on.

I think we can say, M. W. Bro. President, that our Junior officers
and all who do attend these Conferences have received a great deal of inspiration.
As one of these Junior officers, I wish to say what a wonderful experience it is
for me to be here - to listen to the discussions and to share in the genuine
fellowship and true and delightful friendliness which gives our Craft such great
charm.

These conferences have made a large contribution to Craft Masonry
every year by conditioning the men who have held high offices. These men have had
the benefit of instruction and guidance from outstanding leaders, as well as
example of our fraternity in Western Canada and the North Western United States.
They have been able to do a better job because of it, and each Grand Jurisdiction

has felt the influence of these men.

We can enlarge the contribution which our conferences have already made by making the lectures and papers given in the past more readily available in book form. There has been a great deal of material presented in an interesting and scholarly manner which would make an excellent book on Freemasonry. I would suggest that each Grand Lodge committee on "Masonic Research and Education" undertake to set up a sub-committee to go over the material and have one of our learned brethren, who has some spare time, edit the proceedings for the past 16 years and compile material for publication. Our four Grand Lodges can well afford to guarantee the publication costs. This book would bring the conference to the general membership and make its influence felt throughout the Craft. It follows that if we educate and enlighten our members in the science and practice of Masonry to a greater degree, the results will be reflected in a greater and nobler institution.

This book might become a best seller, as every member in Western Canada would be a potential purchaser. Such a book should also find a market elsewhere, and no doubt be a financial success as well.

Probably we should also have the Committee on Research and Education give thought to publishing the outstanding papers in the Annual Communication proceedings.

We could also consider changing the style of our proceedings - I may be on dangerous ground here on account of the costs. If the printing were to conform to the style and size of our Annual proceedings with a punched margin for binding, one would be able to bind them yearly in a holder for that purpose. The proceedings should be in such quantities that copies be made available for sale through the Lodge Secretaries.

The proceedings should also contain as much of the discussion on the papers as possible. It is generally the case that the discussion of a paper brings out a good deal of information not referred to in the paper itself.

The next step we should take to enlarge the contribution our Conference makes to the Craft is to embark on a plan to promote a greater use of the Conference material in our Constituent Lodges. One of the brethren remarked to me one day, "There is a lot of 'good stuff' in the Banff proceedings - but it is never used!". Brethren, we must see that it is used. We have fallen down on the job of selling the Conference and its achievements to the individual lodge member who knows little or nothing of the Conference. He needs to be educated. It is true that we do mail a copy of the proceedings to each Lodge, but as my friend remarked, they are not used. What I have just said may not be true of Manitoba, Saskatchewan or British Columbia - I hope it isn't - but it is generally the case in my part of the province at least.

Probably, M. W. Bro. President, we should designate one of the senior Grand Lodge officers to have charge of this selling and promoting interest in the proceedings. I would suggest that the Deputy Grand Master be given this job. He could contact the incoming District Deputies by mail as soon as they have been elected and supply them with the proceedings of the previous Conference. These would, of course, need to be ready for distribution by December 1st. This procedure would assist the new District Deputies in planning a programme and give the Deputy Grand Master an opportunity to become better acquainted by correspondence, at least with the brethren who will become his deputies later on.

One or two of the senior brethren in each District should be given the job of presenting a conference paper to various Lodges in the District, either on his own or with the District Deputy. Many interesting meetings and discussions can be arranged. This would also stimulate lodge visits.

We all must be enthusiastic about our Conference and talk about it at every opportunity.

Up to now, we have been dealing with proposals to obtain the maximum contribution the Conference is making at the present time. We come now to the consideration of the Conference itself. What - if anything - can we do to obtain even greater results. One suggestion is that the Conference be held every two years on alternate years with the All Canada Conference. If this suggestion were followed, we could enlarge the conference at no greater expense. More of the brethren could attend and a larger programme be dealt with.

Now that the Trans-Canada Highway is making better headway, the four Provinces are being brought closer together. The locale could be changed from time to time, if thought advisable.

Banff is noted for its "Short Courses" or "Refresher Courses" as we sometimes like to call them. The now world-famous "Banff School of Fine Arts" sponsors and administers most of these special courses on many of the Arts and Sciences. People come to Banff from all parts of Canada and many from the United States to take these refresher courses. The Engineers, Doctors, Dentists, Lawyers, to mention a few of the professions, hold conferences and schools here. Others study dramatics, elocution, music, painting and other interesting vocations. The School of Fine Arts, which is really a part of the University of Alberta, is doing a magnificent job in providing instruction here at the professional level.

If we are to enlarge our Conference to accommodate more people, probably it could be developed into a Masonic Refresher Course for all who might be interested. The curriculum would be made up with subjects such as Lodge Administration, Grand Lodge Constitutions, Masonic History, Ancient Landmarks, Masonic Jurisprudence, Ritualistic Appreciation, Public Speaking, and others as suggested by various Grand Lodges.

The greatest good from these Conferences comes from study groups and workshop committees who report the result of their deliberations to the general meeting.

A committee made up of members of the Four Grand Lodges, or more if it is to be expanded, would have charge of the preparation of the programme and detailed arrangements.

Some of our meetings would, of course, require to be tyled depending upon the subjects and nature of the discussions. We have many fine instructors among the members of our Craft. Probably we should enlarge our lecturing personnel and invite one of the many qualified brethren to present a paper occasionally. I am sure that there are some very expert craftsmen who could make a maximum contribution to this conference and to the Craft generally, if they were given the opportunity.

Our Junior officers should be given more work to do, and encouraged to enter into the discussion more than they have done.

I am going to make just one suggestion regarding the subject matter of our conferences, and that is that we place the greatest emphasis on the fundamental principles of our Craft - Brotherly Love, Relief and Truth. These are the cornerstones and foundation of the solid structure which is Freemasonry. We must be in a position to present papers and discuss these greatest of all Masonic subjects, unhampered by the presence of any profane and in a like manner as within the tyled recesses of our Lodges.

Let us stress these principles so that those who must of necessity rule and teach may be better equipped for their jobs through a deep and abiding love of the brethren, mankind, and the Craft.

Our Banff Conference has contributed a great deal to Craft Freemasonry. Some of us can see tangible results, but its greatest achievements are in the development of the men for leadership in the Craft, who have caught the vision of the real brotherhood that exists here not the "professional brother" type, but the deep and sincere friendliness which one can actually feel in a very tangible way.

The social side of our Conference has had far reaching results. As I have said, we have formed delightful friendships with the brethren. We have acquired a fund of knowledge through personal discussions and visitations with our visitors from the many Grand Jurisdictions represented here each year.

We thank God for the efforts of the men who have done His will here in the past, and pray that He may inspire those who are to come to carry on this work to an even greater degree.

President -

Thank you R. W. Bro. McQueen. This paper has several points there that have far reaching effects. We will hear part of this discussion led by Bro. W. A. Prugh, Deputy Grand Master of the Grand Lodge of Manitoba.

R. W. Bro. Prugh - Manitoba

M. W. Bro. President and Brethren, Before beginning the discussion on this very fine paper I would like to express my pleasure at being here. This is the first Banff Conference that it has been my privilege to attend and I know that the information, the knowledge, that I have gained here within the last two days and will gain tomorrow will be very helpful to me in the future on many occasions. Apart from the formal programme and the subject matter of the various papers I think that there is a great deal of good which comes from our informal visitation together, already with my counterparts in other Grand Jurisdictions we have discussed problems which are not on the agenda itself which I think are of very great value to all of us.

I know that the first words you would wish me to utter in opening this discussion, would be words of deep appreciation to R. W. Bro. McQueen for the very excellent material contained in his paper, the clear and orderly manner in which it has been assembled and the very practical suggestions which he has placed before us for a wider and more complete dissemination of the information gained here at this conference, to the Brethren of the Craft at large. His resume' of the formation and early history of this conference is most valuable and interesting. Those of us who have been privileged to receive his excellent presentation in person are most fortunate indeed, and it is also most fortunate that a brother so well skilled as R. W. Bro. McQueen was assigned this particular topic.

Coming as it does toward the close of this most inspiring Conference, we are all conscious of the responsibility and I am sure the desire and duty which is ours to convey to our many brethren by all possible and practical means the rich values which have been gained by our association together here.

R. W. Bro. McQueen has given us some very practical suggestions for doing that very thing. He has presented some new and fresh ideas for our thought and discussion. I do not propose to elaborate or express my own individual opinion on each. That would be an attempt to 'gild the lily'.

In our various Grand Jurisdictions, we differ somewhat in our forms of government and administration. Some of his suggestions and ideas may already be used or practiced in part by some of us. In his treatment of this subject the fundamental and underlying principle of the necessity of getting the spirit and the real values of this Conference closer to the Craft in general, is never lost sight of.

What a wonderful opportunity has been ours to be together here. The very location of this gathering tends to shut out the din, the clamour and the many distracting influences of the present age in which we are living. Here, surrounded by the massive grandeur of the Great Architect of the Universe, we somehow seem drawn closer together and our hearts and minds more easily concentrated on the great truths, fundamentals, and problems of Freemasonry. Such surroundings tend to create an atmosphere of contemplation and reflection. Would that it were possible to recreate it among the brethren at large!

"The Groves were God's first Temples". The beauties and wonders of nature are so much a part of a Freemason's philosophy of life that we cannot help but be here reminded of the depth and breadth of our Masonic teachings and philosophy.

The pace of the world at large is quickening so rapidly. We almost seem to be moving too swiftly in our discovery of the forces of Nature;- not new but ever present since the beginning of time, and in reality a part of the overall plan of the Grand Geometrician of the Universe. Here in quiet contemplation, we can more readily "separate the gold from the dross" and rediscover and ponder the true values of life.

Would it be a practical suggestion to endeavour to transfer in part at least some of the atmosphere of this Conference by reproducing by way of a recording, the actual voice and the original individual presentation of at least some of the highlights of these Conferences? By such means we could bring to the brethren some of the personality of the speakers.

Enroute to this Conference I visited my brother in Wyoming, who happens to be a Grand Lodge Officer of the Grand Lodge of Wyoming. While there I was a guest of that Grand Lodge at their 83rd Annual Communication, along with M. W. Bro. Bean of the Grand Lodge of Montana who is here with us at our Conference. On the evening before the opening of their Grand Lodge the visiting guests were entertained at dinner by their Grand Master, M. W. Bro. de Forest and his wife. Following the dinner we were privileged to see and hear a sound film "The Mystic Tie" by the late M. W. Bro. Carl Claudy. We have all read many of his works and some of you may have had the pleasure of hearing him in person. It was a great privilege to have so thrilling a message in such a manner from one whose interpretation of Masonic teachings and philosophy will be preserved to go down in history for many generations. Much as we enjoy reading his works, the sound of his voice and his quiet, impressive manner of delivery will remain in my memory always.

Would not the reproduction of your own personal interpretation, your style of delivery tend to create greater interest, than if the thoughts of the speakers at this Conference were to be read or interpreted by some other brother, however skilled he might be. Copies could be made of the original recording after proper editing and reassembly of the chosen material and circulated for use by the Lodges desiring to use this method of bringing these Conferences closer to a greater number. The cost of such editing and of extra copies should not be prohibitive.

One suggestion of the R. W. Brother regarding the change to a biennial conference may bring forth some interesting discussion.

I have purposely introduced but one added suggestion to the many splendid thoughts placed before us by R. W. Bro. McQueen, in so able a manner, No doubt each of you may have some valuable suggestion to add. I am sure we will have a most interesting discussion.

May we never fail, as suggested by R. W. Bro. McQueen, to grasp any and every opportunity available to us to pass on to our brethren throughout our Jurisdictions the true values here gained, and contrive in our endeavour to instill into our Masonic gatherings the atmosphere of Brotherly Love, Relief and our never ending search for Truth.

President -

Thank you R. W. Bro. Prugh, you finished in a very nice way and let me carry on and urge the others to offer suggestions which will be helpful in this connection. May I just ask R. W. Bro. Prugh this question, if we have these records, these reports reproduced on the tape would the time element not be a serious factor in using that record say at the end of most Lodge meetings.

R. W. Bro. Pugh -

M. W. Bro. President, I thought that perhaps during the course of the discussion some of these questions might be brought up. I don't know how many of you have had the opportunity to read the August 19th issue of Life Magazine in which one of the principal articles is "Magnetic Tape Miracles in Daily Life". The article deals with the growing use of this method in many walks of life. It is of course quite technical in spots, it begins in this manner, that magnetic tape reels offer changes in the way we live and it opens with this statement "this year marks the fifth anniversary of the appearance of tape recorders on the American consumer market, few technological achievements have spread so far as that and in one decade a portable box with its revolving reel and tiny ribbon jumped from an experimental military accessory to a peace time tool of startling versatility". I will not elaborate on the manner of how it could be used in its great detail, I think perhaps there might be some suggestion that to use a tape recording in our work would be something of an innovation -- it might be an innovation in Freemasonry which will become common practice,

such as the use of electricity in lighting and several other methods in the use of modern instruments in our Lodge rooms which have now become recognized. I think probably what to me would be the greatest use of a recording of our proceedings here might be in some such manner as this; to tape this meeting in its entirety and have a committee of well skilled brethren take this tape recording, we have had some marvellous material presented here, and pick up the highlights of these proceedings. Many of our brethren don't know what is going on at a Banff Conference, some of them even think it is an opportunity for the Grand Lodge Officers to get together for a few days of relaxation and often say 'Why the expense of sending them up there for a few days' little realizing what actually happens. I think the Committee could go over the tape recording and pick out the wonderful highlights of this gathering and project from the one recording excerpts. The whole perhaps not to take more than a half hour, with a commentary to begin with about the Banff Conference, what it is composed of, who attends, what is done at the Conference and state the subjects that are discussed, pick out some of the high lights, and in between each one given by the different speakers, the M. C. who would be in charge could add some of the notes he has on the papers. A recording of the highlights of this Conference could be made so that there could be more than one available, impressions could be made available for the individual Grand Lodges and the tapes could be used in perhaps each individual District. It is a suggestion only on my part, it may be an innovation which perhaps will not meet with the approval of the brethren but it seems to me if we could re-transfer to the Craft Lodges something of the atmosphere that prevails here it would have an added value.

We often think^{of} our session here when some brother gets up and reads a paper in his own way, but it isn't the paper of R. W. Bro. McQueen or M. W. Bro. Tate. Someone else reads it and it is different. I think it would be well worth some thought and study and perhaps before another Banff Conference meets some thought might be given to it in the presentation of the individual papers. Great care could be taken that there would be a very good reproduction on the tape of the highlights of the Conference and with a running commentary we could present them to the Craft Lodges in a manner that would be appreciated.

President -

Thank you R. W. Bro. Prugh. We are all aware of the great increase in the amount of audio production aids in our schools, I can speak with regard to Edmonton more particularly than I can to other centres, but I must say the increase has been at least 500 fold, 500% in the last 15 to 20 years so that we are just in line with progress from that angle. Some other Brother now with comments.

M. W. Bro. Barner -

I was interested in R. W. Bro. Prugh including Carl Claudy's film in his paper. For a number of years there was great effort and pressure brought upon Bro. Carl Claudy to do the very thing that he waited until just a short time before his death to do. Those films, as far as Carl Claudy is concerned, are over the hill now but we do know what we have missed from this one that we do have. This film was shown at our Grand Lodge and I agree with you that it is a great piece of Masonic educational work, I am sorry we don't have more of them, and I believe that the Masonic Service Association at Washington, D. C. expect to persue that line of educational work, that they are going to use other Masonic characters in a like manner to these films and they will be available all over the Grand Jurisdictions in the States and I imagine some of them will get across the line if there is an occasion for them. This Carl Claudy film, the fact that it is a film of an individual delivering an address makes it doubly valuable, was that your impression Bro. Prugh, I think it would be.

We are using the video a great deal, not only in schools, and we have had the same growth in the video instruction, probably more but we are also finding it in business. Business firms have their employees congregate in the evenings and they are shown methods that their own company are using in other locations as well as other companies are using, to bring everybody up-to-date. It's a whole new idea in education and one that certainly we as Masons will not fall behind in using. It is a great pleasure to know that it is being thought of here as we are thinking of it in the Claudy films and I am sure there will

be a great number, not a great number maybe, but there will be enough brought up in the near future so that we will have a fine start before there is another Conference here.

President - Thank you M. W. Bro. Barner.

M. W. Bro. Rothstein -

Bro. Chairman, One of things that Bro. McQueen included in his paper and I hope he was only kidding, was the thought that this Conference might be biennial. There has been some discussion on that matter; we have the greatest appreciation of this Conference, as I explained to a Brother last night the reason this Conference is so successful and has been so successful is that we year by year learn to know each other better and become friends and are able to talk to each other on the problems in our own Jurisdictions and as you all know there are problems, but there is no harm in listening to the next man's problems and if he has something good, adopting it in your own Jurisdiction. My thought is that if this Conference is held biennially we lose the personal contacts acquired over the years. I have got to know you and you have got to know me because we have met for two or three years in a row. If that was split with a year between, the next time I would be seeing you I'm not too sure if I would remember you and vice versa and I know for a fact I wouldn't feel as free to talk to you as if I had been meeting you regularly. That is just one point but I hope that Bro. McQueen was just kidding and if anyone else has the same idea in mind that they would think carefully, real carefully, not think of the cost involved because that is something that we can discuss at another time, the thing is how we can get the most benefit out of the Conference, to me it would be a great tragedy to break up the continuity from year to year. To offset that startling revelation Bro. McQueen, the other point I would like to mention is exactly the opposite and that is that we should print the complete papers and they should be handed out to all the Lodges. Through the years a great deal of wonderful thoughts come through from the discussions, I remember two years ago we had M. W. Bro. Speich of Wisconsin and M. W. Bro. Long of British Columbia and I can't ever remember being so tremendously inspired by two men. I make that suggestion, I would prefer it myself and I think that for the very slight extra cost we would be well repaid in being able to read, in every Lodge, not only the papers but the discussion that takes place here.

President - Thank you. Next

M. W. Bro. Morgan -

M. W. Bro. President I should commend in the highest terms the manner in which Bro. McQueen has presented this topic and also the manner in which Bro. Prugh led the discussion. I rise really to say a word of appreciation to my colleague Bro. Rothstein for speaking the very terms that are in my own mind in respect to this Conference we have here in Banff.

Now we in British Columbia, I'm speaking for myself perhaps, but I think I can also speak for my colleagues and I know I can speak for the colleagues that I have in my Grand Lodge. If this Conference were to follow the suggestion that was presented by Bro. McQueen to hold it on a biennial basis, I think that would be disastrous. We in British Columbia have supported this Conference now from almost its beginning and those of us who have followed its history and have followed its picture and its workings have a very great appreciation of its value. It enables in the first place, as has been said, our Junior Grand Lodge Officers from the time they are elected to the office of Junior Grand Warden and thence onward through the offices of Grand Lodge, to gather here in Banff, to meet their contemporaries in office in other Grand Lodges, particularly these four western Jurisdictions, to become acquainted with those individuals and through the years that pass from that time to get to know those with whom they have something in common, with whom they are working, and who both have a common object in view, the promotion of the principles of Freemasonry. Now I, myself, have been attending this Conference for, I would say, something like 12 years, its always an inspiration to me, I missed the occasional year it is true for reasons perhaps beyond my control, but I have always returned home very much refreshed and I know that my other officers return to their homes and to their Grand Lodge feeling that their attendance at Banff has been something very well worthwhile.

To operate this Conference on a biennial basis it would seem to me to be just the thin end of the wedge, it wouldn't be very long before there wouldn't be any Banff Conference and we would lose not only the continuity of the association with our officers, but from year to year we would perhaps forget it and then would come the suggestion "Oh well! we will have it another year" and then it would be a third and fourth year and first thing we know we would have no Banff Conference. Now I know a good many of the brethren here are very enthused and hearty supporters of what we call The All Canada Conference. Now we in British Columbia have not been supporters of the All Canada Conference for some considerable time, for reasons that I do not care to enunciate at this time, we have no objection to that Conference at all, we probably might recognize it has a value and it has been of some good, but we in British Columbia feel that right here in this Conference at Banff we have all the needs of a Conference of Freemasonry. You don't have to journey to Montreal or to Toronto or to far points of the compass to absorb, and mind you we wouldn't get anything better at those conferences than we see right around this Conference table here in Banff (hear, hear) am I right? (M. W. Bro. Tate:- Definitely) To me it would be disastrous, Mr. President, if this group entertained the idea of holding the Conference on a biennial basis and I for one would be very disappointed and if it came to a vote I would definitely vote against it.

Now as to the system of tape recording, I am 100% in agreement with you Bro. Prugh in your suggestions but how would you put those suggestions into practice would be to me the \$64 question. Just supposing in the Grand Lodge of British Columbia there is one Lodge in the whole Jurisdiction that owns one of the tape recording machines or rather even one that could talk back to you. Even the Grand Lodge of British Columbia doesn't own one and doesn't possess even the machinery to play back the records, and while I think it would be a splendid and while I think it is an idea that is worthy of our thought and our study, I am not quite sure how I could go back to my Grand Jurisdiction of British Columbia and recommend to my Lodges that they all purchase a tape recording machine at the expense of from \$200 to \$250 and if they did so we would supply them with the recordings of this Conference. I know they would be tickled to death to have them, they would immediately come back and say - 'Well we haven't got the money let Grand Lodge supply them'. (Laughter) I can only conclude what I have to say by just giving another pat on the back to the two gentlemen, one who proposed and the other who led this discussion, I've said my say, I don't want this Conference to go into a biennial session I want it to be continued as the Banff Conference of the four Western Canadian Grand Lodges, those four Western Canadian Grand Lodges who have so much in common not to some other Grand Lodge away on the Atlantic Coast. We are so very much associated and so closely affiliated with one another here that we shouldn't give up those associations. Thank you. (Applause).

President - Brethren - Some other comments.

R. W. Bro. McQueen -

M. W. Bro. President I am very glad to hear the reaction that the suggestion made in this paper received. In preparing the paper I discussed various things with a number of brethren and that was one item that was given to me to throw out to have discussed. You know you don't appreciate something until somebody starts to tear it down a bit. In talking against the biennial feature I think that we endorse the annual meeting as we have here every year. As Bro. Rothstein has said, 'I wasn't very serious when I introduced it. (Applause)

M. W. Bro. Fahrni -

I must say how much I have enjoyed the presentation of these papers by Bro. McQueen and Bro. Prugh. I think that all I have to say has already been said and so much better than I can say it, by M. W. Bro. Morgan. I really feel that if these four Grand Lodges can only attend the All Canadian Conference and the Washington Conference at the expense of the Banff Conference they had better forget about something, I don't think it should be the Banff Conference. I think the Banff Conference has found a place, not only in our four Grand Lodges, but in all our constituent Lodges and we must not let it die out. With Bro. Morgan I am satisfied that if it was made a Biennial Conference it means the beginning of the end. I really believe that a Grand Master is much better

fitted to fill his office at home after he has attended one Banff Conference and in the present arrangement he has the privilege of attending at least two thus securing the continuity that could not possibly be attained in a biennial meeting. I repeat that I believe that a Biennial Conference, with the very best of intentions, would mean no Conference at all. I have enjoyed myself very much and thank you for the privilege of meeting the Brethren again.

R. W. Bro. Herman - Saskatchewan

I am heartily in agreement with Bro. McQueen's suggestion of publishing a book containing the highlights of the Conference. This type of thing has been done in New Zealand and England and has been found most valuable. I am sure the Brethren would purchase these books and the cost would be easily recovered. A great deal of useful information would be disseminated.

President - If there is no other discussion may I ask our Secretary to make a few comments on our Grand Masters' banquet tonight.

R. W. Bro. Rivers -

M. W. Bro. President, M. W. Bro. Bannan and Mrs. Bannan would be very pleased if all brethren attending the Conference, together with their ladies would attend a banquet at 6:30 p.m. in the Mount Royal Hotel.

President - Brethren we stand adjourned until 9:15 tomorrow morning.

Saturday Morning -- September 7th, 1957 - 9:15 a.m.

President - It is time for us to resume our Conference Brethren, shall we rise and have the invocation by R. W. Bro. Howard.

R. W. Bro. Howard -

Almighty and Eternal Being, Glorious Architect and Ruler of the Universe, we the frail creatures of Thy Providence humbly implore Thee to pour down on this gathering the continual dew of Thy Presence and endue us with the competency of Thy Divine Wisdom to the Honor and Glory of Thy Holy Name.

So mote it be.

President -

Brethren, we have one paper and one discussion before we commence business this morning. The paper "Duties and Responsibilities of the worshipful Master and Wardens" to be presented by R. W. Bro. M. Herman, Senior Grand Warden of the Grand Lodge of Saskatchewan and the discussion will be led by R. W. Bro. D. Little, Senior Grand Warden of Grand Lodge of Alberta.

R. W. Bro. Herman -

Bro. Chairman and Brethren, this being my first visit to the Western Banff Conference I feel somewhat like Christopher Columbus who when he started out on his journey did not know where he was going, when he got there he did not know where he was and when he got back he did not know where he had been, but after attending your deliberations and listening to the fine papers I feel different in the matter. I was a stranger and you took me in, in a friendly sort of way and before delivering my paper I would like to express my appreciation at being chosen as one of the speakers at this Conference and to say that I do not wish to convey any originality of thought or idea in the paper presented as the subject matter has been discussed on many occasions by various individuals.

I also would like, on behalf of my wife and myself to thank all those responsible who have made our stay in Banff so pleasant.

THE DUTIES AND RESPONSIBILITIES OF THE WORSHIPFUL MASTER AND WARDENS

R. W. Bro. M. Herman, S.G.W. of the Grand Lodge of Saskatchewan.

.. Many Masonic scholars have written on this subject and references can be obtained from Carl H. Claudy, A. S. MacBride, George Oliver, C. C. Hunt, R. A. Tate, the Masonic Service Association of the U.S.A. and others and the final word has yet to be written.

The duties and responsibilities of the Master and Wardens are many, and the officers should become acquainted with them before they assume the oriental chair.

The Duties and Responsibilities can be classified as follows:

To Grand Lodge
To the Lodge
To the Craft at large
To the Members of his Lodge
To the sick, the widow and orphan
To the deceased brother and his family
To the community at large and finally
His moral and spiritual duties and responsibilities.

One could write a paper on any of these phases of the subject; time will not permit a full discussion on them.

I would urge that the Master and Wardens familiarize themselves with the ancient charges, regulations and landmarks, the constitution of Grand Lodge and the By-laws as the first requisite to assuming office and to obey and enforce them and to become proficient in the Work.

The Master must enforce and defend the prerogatives that belong to his office, to preserve order in his Lodge, to preserve peace and harmony - the Master should bring honor to his house, not the house to its Master.

The following are the written laws for the Master and Wardens as practiced in the Jurisdiction of Saskatchewan and are of sufficient importance to be enumerated here. There are also unwritten laws, as the Landmarks, which we adhere to.

It is the duty of the Worshipful Master to guard the ancient charges and regulations, namely:

1. To be a good man and true, and strictly obey the Law.
2. To be a peaceful subject and cheerfully to confirm to the Laws of the country in which he resides.
3. Not to be concerned in plots or conspiracies against government, and to submit to the decisions of the Supreme legislature.
4. To pay proper respect to the civil magistrate, to work diligently, live creditably and act honorably by all men.
5. To hold in veneration the original rules and patrons of free masonry, and their regular successors, to submit to the awards and resolutions of his brethren in general lodge convened, consistent with the constitutions of the fraternity.
6. To avoid private piques and quarrels, to guard against intemperance and excess.
7. To be cautious in his carriage and behavior, courteous to his brethren and faithful to his Lodge.
8. To respect genuine and true Brethren, to discountenance impostors, and all dissenters from the original plan of Freemasonry.
9. To promote the general good of society, to cultivate the social virtues and to propagate the knowledge of the mystic art.
10. To pay homage to the Grand Master for the time being, to his officers when duly installed and strictly to conform to every edict of Grand Lodge.

By-laws of the lodge.

To preside at the Burial Service of deceased Master Masons.

To fill vacancies by pro-tem appointments.

To see that his successor in office is properly installed.

The honor, reputation and usefulness of his lodge will materially depend upon the skill and ability with which he will manage its affairs while the happiness of the brethren will be generally promoted in proportion to the zeal and assiduity with which he promulgates the general tenets and principles of the fraternity.

The duties of the Wardens are to assist the Master in the performance of his duties and to discharge all those duties which ancient usage has assigned to their respective stations.

In the advent of the death or absence of the Master, the Senior Warden and in the absence of both - the Junior Warden shall succeed to and be charged with all the powers and duties of the Master, except ruling the lodge and conferring degrees, which duties shall be performed by the next immediate Past Master present. If no Past Master be present the S.W. or in his absence the J.W. shall rule the lodge and shall occupy a chair on the dias, in front of the Master's chair and shall be addressed as Bro. Warden, but under no circumstances shall he confer degrees. It is also the duty of the J.W. to assist in the examination of visitors and the introduction of candidates and to superintend the craft during the hours of refreshment. The by-laws state that it is his duty to take cognizance of all complaints made by brethren of unmasonic conduct and irregularity of members and bring same before the lodge if in his opinion necessary. The Warden's is a high and exalted office. Their duties are many, their responsibilities great, their powers only exceeded by those of the Master. He is a good Warden who so acts in the South or West as to command for himself the respect of the Brethren rather than demand it because of Law or custom.

If the three principal officers of the lodge understand the above laws and follow them in principle - ninety percent of the difficulties would be easily settled without disharmony.

The Master must see that the officers learn and perform their work in a proper manner and must preserve the secrecy of the ballot. He should hold consultation and consult with his wardens in all matters of the lodge - charity, relief, finances, membership, etc. , and will thereby prepare them for the East.

I will now itemize a few of the programmes that the Wor. Master can use to make his meetings interesting and increase the attendance at lodge.

1. Past Master Night.
2. Special Occupation Nights: e.g. Policemen's Night, Farmers' Night, Businessmen's Night, Professional Night; several of our lodges have had success with Scottish, Irish and Jewish Nights.
3. Lodge Debates.
4. Songs of Freemasonry.
5. Question Box Night.
6. Birthday and Anniversary Night.
7. Education Night- discussions of Grand Lodge proceedings, Masonic law, etc.
8. St. John's Night.
9. Patriarch Nights.
10. Masonic Spelling Matches.
11. Grand Lodge Night.
12. Charter Members Night.
13. Father and Sons Night.
14. Youth Programmes.
15. Benevolent Fund Night with discussions on Grand Lodge and lodge benevolence.
16. Masonic Plays.
17. Inter Lodge Visitation.

Many others can be added to these.

To sum up, the duties and responsibilities are many and it takes more than laws to be a good Master. He must be a leader among men and capable of leading and directing his brethren along Masonic paths. He must be a diplomat, financier, adviser, councillor, friend, critic and executive as well as Master. A well informed Master is an enlightened Master and I would offer the following advice to the W. M. at Installations.

This is an ancient office, and its antiquity is at once a W.M.'s despair and his hope; his despair because he cannot expect to measure up to the standards the centuries have set; his hope because he has a beaten path to follow. The man is not the jewel for which the office is a setting. - I shall not seek to make the office conform to me; I shall try to conform myself to it.

No man sits in the East in his capacity as a private person. He is no longer himself; he is the Worshipful Master. The private man with his predilections and prejudices must disappear in order that only the officer may remain. He is not to play a part; he is to be a part. It means that if his most intimate private friend deserves to be rebuked he must rebuke him; it means that if he must give instructions to those who are far wiser than himself he must instruct them. It means that whatever limitations, whatever sense of failing and shortcoming he may be conscious of, he must sacrifice to the demands of his position.

It would be well for Masonry if every Master would follow these principles. The following are some of the suggestions I would offer:

1. Read and reread the installation ceremony especially the charge to the Master and the charges and regulations to which you have given your assent prior to your installation. Endeavor to heed the admonitions and follow the excellent advice there given.
2. Remember that the square is the jewel of your office and teaches you to be square in all your dealings and square your own life by the square of virtue.
3. Remember that you are given power that you may better serve. - He only is greatest who serves the best.
4. Study the Constitution of Grand Lodge and the By-laws of your Lodge. It is your duty to require the officers and members to obey them and you should set a good example by obeying them yourself.
5. Promptness and punctuality are essential to success. It is better to be ahead of time than late so that you can open your lodge promptly on time. If you do not, the members will expect you to be late and will govern themselves accordingly. They themselves will get in the habit of coming late, you will be late in closing, and those who like promptness will stop attending.
6. After you have opened, dispatch the business as quickly as is consistent with dignity and decorum so that you can close early enough for those who wish to go home early. It is better for those who wish to have a social time to do so after the lodge closes than before it opens.
7. Be kind and gentle yet firm. Be sure you are right then go ahead. You are not to rule in an arbitrary or dictatorial manner, yet you are to rule. Be dignified without being haughty, courteous without subservient and firm without being arrogant.
8. Your position is one of great responsibility. Therefore seek the advice of experienced brethren, but do not forget that the decision rests with you. Sometimes you will be in doubt. In such cases if competent advice is not immediately available, postpone action, if possible, until the next stated communication. You should hold conferences with your officers, not only to familiarize them with the work of the lodge and train them for future responsibility, but that you may have the benefit of their viewpoint.
9. If you preside with dignity and decorum and prove by your demeanor that you are master of yourself, you will not need to proclaim in words that you are Master of your Lodge. - Actions speak louder than words.

10. You want to make a good record and that is truly a laudable ambition, but do not be anxious to break the record someone else has made. Set a high standard for yourself and strive to reach it, but compare your record with your own standards and not with the achievements of some of your predecessors or the W.M. of some other lodge.
11. Absorb the spirit of true Masonry by a constant study of its ceremonies and symbols, and its light will shine more and more in your lodge and become a living moral force in the hearts and minds of your brethren.
12. You should have a thorough knowledge of the ritual. You have doubtless studied it in your progress to the East, but do you understand the lessons that it teaches? You should be letter-perfect in its wording, but words are but the framework in which the spirit lives and communicates itself from soul to soul. Without the spirit it is "mere sound". Just as the good singer puts soul in his song, so you must put soul into your words, if they are to be effective. This you will never do, until you assimilate and feel in your own soul the truth and beauty that the words enfold.
13. As Master of your lodge you should be exceedingly careful to see that no candidate, in any degree, suffers any degradation or humiliation. Make no exception to the rule that "Real Masonry requires of no man anything to which a gentleman cannot honourably and without feeling outraged or humiliated submit". Positive thinking and positive action are essential.
14. Throughout your term of office you will be addressed as "Worshipful Master". Do you know what that means? It is one of the archaic terms we use, attesting to the age of our Order. The standard dictionary defines it as "worthy of the honour by reason of character or position". In Masonry the title is given not only because of position attained, but because the character is supposed to have justified the position. See that you justify in your own life and work the title you now bear, and be worthy of the honour which your Brethren have conferred upon you.
15. After you have served the term as Master your crowning achievement will be to become a good Past Master. You will not lose your title of "Worshipful" and you should continue to serve your brethren well. You will again be on a level with them but the experience you have gained in the East should enable you to be more useful to them than ever. However, do not force your advice on anyone. If you have proved your capacity and worthiness they will know it and seek your counsel and advice and even if they should not, you will find many opportunities to offer it in an unobtrusive way that will commend you to your brethren and to your successor in office.

These are the challenges that I leave with you, a goal to strive for, to make for a successful and happy year of office and that you may use wisdom to impart knowledge to your brethren and rule your lodge to the honour and glory of the Most High.

It is my hope this paper has been of interest.

President -

Thank you very much R. W. Bro. Herman. we can recall when we assumed the office of Master of our Lodge, without doubt we all said to ourselves 'How can I make this year a very successful one'. I am sure that if we had had the suggestions and the contents of that paper in front of us at the time we would all have made a much better job of it than what we did.

We will now have the discussion by R. W. Bro. Little.

R. W. Bro. Little - Alberta

M. W. President, Brother Chairman and Brethren, when I received this paper from R. W. Bro. Herman I certainly was at a loss where to start the discussion on this subject. The notes I have are very brief and I will leave it to the rest of you to carry on the discussion afterwards.

I have listened with a great deal of interest to the paper on "The Duties and Responsibilities of the Master and Wardens" presented by R. W. Bro. Herman and must congratulate him for the excellent preparation on the various phases of the subject. I really do not know how I can approach the subject of discussion because I believe we are all agreed that the items presented are what we are all prepared to recommend.

The Charges and Regulations as read by the Secretary to the Worshipful Master at his Installation are of great importance, but to say that they are practised in all Lodges would, I believe, be a mis-statement. It is unfortunate and regretful that many Masters forget these Charges and regulations immediately after their Installation.

Take Item No. 11. How many Masters make innovations contrary to the Book of Constitution and the Ritual? Many Masters have their own ideas of the interpretation of both Constitution and Ritual and while in office put these innovations into effect.

Item 12. It is very unfortunate that all Masters and (or) Wardens do not attend the Annual Communications of Grand Lodge. Some Lodges, mostly country Lodges, are not represented over a period of years, possibly for financial reasons. we do not like to see this happen, but what are we doing to try to overcome it?

Item 14. I wish I could feel confident that all applicants for Initiation have been subject to "due inquiry into his character". The duties of an Investigating Committee have been for years the subject of writers, addresses by prominent Grand Lodge Officers and others, but in quite a number of cases it seems too much trouble for a member of the Investigating Committee to make a thorough investigation, consequently many applicants are being accepted who should not be initiated and Masonry would be far better off without them. The other charges should be the basic study of both the Worshipful Master and the Wardens.

Programmes: I feel that special nights are to be recommended and encouraged because it increases the attendance and adds to the social side of Masonry, these are particularly applicable to City or Town Lodges but Country Lodges would have difficulty in arranging events of this nature. Most of the programmes as listed are mainly for the large Lodge.

I must say I fully concur with the principles of items No. 1 to 15. They are practical and complete and I cannot offer any suggestion that would help the Master perform the duties of his office in a more perfect manner.

President -

Thank you R. W. Bro. Little. Now it is quite probable that from the various Lodges represented here some Brother can offer a suggestion, comment or criticism that will be helpful to us. May we have some of those comments.

R. W. Bro. McQueen -

Bro. President, might I ask this question: Bro. Herman made the statement a Master has two votes, an ordinary vote and a casting vote, is that the accepted practice?

R. W. Bro. Herman -

That is the case in Saskatchewan, in the case of a tie he has the deciding vote but I would refer you to our Grand Secretary who has everything at his fingertips, he can give you more information on that.

M. W. Bro. Tate -

In the case of a tie vote he has the deciding vote in addition to his regular vote. That applies in any parliamentary procedure.

M. W. Bro. Jackson - Manitoba

In Manitoba in the case of a tied vote the motion is declared lost, that is in the Constitution.

M. W. Bro. Tate -

In the case of a tie vote with us the Master has the deciding vote and has the responsibility of casting it.

President -

On the Edmonton Public School Board, a tie vote is a lost vote.

M. W. Bro. Bannan - Alberta

I come from a section of the Province where we are Ritualists, we follow the Ritual and we have never made any innovations. I am wondering in what respect there are departures in the Ritual, the innovations to which R. W. Bro. Little referred, what is the nature of them?

President -

Would you like to comment on that Bro. Little.

R. W. Bro. Little -

Bro. Chairman, I have visited quite a number of the Lodges and I have yet to see, what you might say, two Lodges that do the degree in the same manner. It always seems to be a little different, it is a little off from the Ritual one way or another but they don't seem to stick right to the Ritual. There was a Master last year who brought a lot of things into the work which were not in the Ritual. They were very good I admit but not according to Ritual.

M. W. Bro. Rothstein -

Bro. Chairman, when I saw the title 'Duties and Responsibilities of the Master and Wardens' my eye focused more, I think, on that word 'Responsibilities'. Duties are written out for all in a reasonably sensible manner, you read something and that is that. The word 'responsibility', I don't think we pay enough attention to that one word. I think a man who works himself up to the office of Worshipful Master should have, long before he has reached that office, become imbued with the spirit of Masonry so strongly he won't be too concerned with the Constitution and By-Laws, that he knows he has to follow, but he should have that spirit in his heart to become truly a leader of the Craft. If he is going to be a teacher, a leader, then he must, I think, in the years that he is working up to that high office, become so enthused with the spirit of Masonry that it will be natural for him to sit in the East and direct the ceremony of his Lodge. To me that is the crux of the whole matter. I think he also should try to form a chain, you've heard and we have all heard, a chain is as strong as its weakest link, if during the course of his working up he has established a relationship-

with all the Brethren in the Lodge, he is working up and strengthening that chain so that when he approaches the highest office he has the chain strong in every link. I think I can speak from experience as can a lot of you here, you have gone to Lodge and one year you have an excellent Master and everything seems to be running smoothly because the Master has used his common-sense, has used, not so much the written word in his work in his Lodge, but his spirit, his soul, is transposed amongst the brethren of the Lodge and that Lodge is happy. When you visit a Lodge where the Ritual is absolutely letter perfect, the business is conducted right to a T, still that Lodge is not happy, there is something lacking in that Lodge, there is a lack of spirit and harmony. I would say that although the duties are important naturally, the responsibilities are more important. It is what's in your heart, what's in your soul that makes a Lodge happy and if a Master has feeling by the time he reaches that office then you are going to have a happy and contented Lodge, your Lodge will be happy. Let's not worry too much about the printed word in a book. Anybody can get up and read a book and say you will do this and you will do that but if we can teach our Masters to get that "feeling" in Masonry then I think our problems are over.

M. W. Bro. Barner -

M. W. Sir, may I just say word following that very fine talk. I am more or less interested in baseball and have been quite interested in football and I want to apply just something of that to what our good Brother from Winnipeg has said. I expected him to come out and say 'mechanical' there before he finished, we have all seen athletes who are mechanically perfect but they still lack that spark that they need to put over the thing that they want to accomplish and we may have perfectly mechanical people in our ritual but I go along with Bro. Rothstein 100% on a man who has that extra "spark of genius", I think that a fitting word too, there is just the something extra over the mechanical work. I'll mention just one of these things that I have noticed in the past years. I visited our Valley City Lodge and they had an Initiation that evening and I listened to the Apron lecture and I have never heard anything like it in my whole experience as a Mason. It was something entirely new and it was just wonderful I thought and after the meeting I learned that it had been taken from some friend in a southern Jurisdiction, I believe Kansas, so I am wondering if we must stick to the exact letter all the while or whether we might bring in this extra spark of genius over the mechanical.

President -

Just in that connection Brethren, I give you an example, I used to be in sport a little bit, and as a young person I followed baseball pretty carefully. I remember this comment being made and it didn't sink into my head for quite a number of years. The Toronto Maple Leafs were in the eastern league in baseball and I said isn't it remarkable that when so and so pitches, Toronto always wins, I said he must be a wonder pitcher, now I was speaking as a young duffer maybe 12 or 13 years old. He said "do you know why it is?" calling this pitcher by name, he says "he isn't nearly as good a pitcher as so and so but when he goes out there every player on the team is right behind him, you'll see there is never an error, everybody is up on their toes. Well two or three years afterwards this seemed to come back to me, I said he got co-operation, and I think that is one of the factors that is very essential not only in baseball but in our Masonic Lodges.

I carry it now to my own Lodge in Edmonton, this was about 25-30 years ago, a Brother was going through to become Master and many of us wondered if he would be able to fill that position, but when he became Master, although he could say off the words and he knew the significance, he couldn't put any expression into it. However, the Past Masters got behind him and I think we had one of the very best years in Acacia Lodge in Edmonton when he was the Master. He visited every night, he was retired, there he got co-operation and I think if we can instill that in our brethren we have gone a big step.

M. W. Bro. Bond - Alberta

I want to express again my pleasure at being present at this Conference you don't know what it means to me to have your invitation and I have appreciated it very very much. I want to give you an experience I had in visiting, the

Lodge in High River and I never had such a surprise in my life when I attended there one evening. They had an old Past Master who had been invited to put on this degree and he stated that he would put it on as he put it on 50 years before and as he learned it and knew it from the Ritual of Minnesota and the first thing he did was to call the Lodge to attention as he took the gavel and asked that they join with him in inviting the presence of God, that the candidates and the work might be exemplified in the proper atmosphere. He immediately gave his work and we talk about bringing in innovations but I think that some of our Grand Lodges have certainly brought in innovations in the fooling around with that Ritual. That Ritual has come down from the beginning of time from mouth to ear and somebody somewhere has put it in print and from that time on, in these later days, our Grand Lodges have added great wisdom and made certain changes. I heard this put on as he had learned it 50 years before, we haven't made many changes mind you, just little little touches once in a great while, but I couldn't see where any change we had ever made had brought any beauty or greater meaning to that Ritual at all. I considered we had not made any improvement.

R. W. Bro. Irvine - Alberta

M. W. Bro. President and Brethren, In commenting on the discussion I would like to introduce a thought, it is not in the Constitution, it is not in any of the Rituals, but I think that one of the most essential duties of the Worshipful Master is to promote friendship within his Lodge, if he will take care of that, not necessarily when the Lodge is opened but in the anteroom, he will have done a great deal in promoting the success of that Lodge. That is all that I have to say but I would like to express my thanks for the honor that has been conferred on me to be invited to this conference, it has been a great privilege to listen to the addresses and the comments of such distinguished brethren and I have learned a great deal I assure you. It is my belief that the contribution that this Conference is making to Craft Masonry can't help but be felt in the years to come. On behalf of Mrs. Irvine and myself I wish to again thank you for the great privilege of attending.

President - Thank you, we are very pleased that you are here.

R. W. Bro. Reid - British Columbia

Bro. President, I would like to take this opportunity of congratulating Bro. Herman on his very excellent compilation and condensation of the Duties and Responsibilities of the Worshipful Master and Wardens of the Lodge and I think that we should do something about it. We are talking to the wrong people here, we read these papers or hear these papers discussed, these papers should go to the incoming officers of the Lodge, and I think perhaps that we have a responsibility to see that this excellent condensation of the Duties and Responsibilities is handed to the incoming officers of our Lodges. Let each of us take that responsibility and pass it on so that it will do some good.

There is probably another aspect to one of the suggestions of Bro. Herman and that is, that we should "be ourselves". He warned us against attempting to ape others, that is attempting to ape some other Worshipful Master because you admire him. We must remember that the officers of our Lodges elected us to that office because of ourselves, because they liked us, they liked the way we did it, not that they wanted us to ape some other individual, we were put there because they wanted us. I remember when I was elected Master of my Lodge, one of the senior Past Masters of my Lodge came to me and he said 'Ken, remember the boys put you there because they wanted you not somebody else.

President - Thank you.

M. W. Bro. Bean -

May I have a word Sir. I want to congratulate Bro. Herman and thank him for a copy of this paper that he prepared, I am sure I can use it many times. I have made a practice during a number of the Installations that I have performed to give a copy of the book entitled 'The Master' to the incoming Master and ask him, after he reads it, to pass it down to the Senior Warden. It is a book written by Carl Claudy, it would help a Master quite a little. I think that

Bro. Herman's paper could be summed up into one word. I attended the Grand Lodge of Wyoming recently, I believe Bro. Prugh (Manitoba) was there and it was a very excellently conducted session by Grand Master Luke DeForest who is superintendent of Schools at Douglas, and we heard a lot of fine talks, an inspirational address by the Governor of Wyoming and it was a good all round session. I came away with one thought and that was the highlight of everything that was said and it refers back to this paper. It was a statement by Grand Master DeForest when he said that the candidate or 90% of those sitting on the sidelines will never notice a slight mistake in the Ritual but both the candidate and the members around the Lodge room are quick to notice the lack of sincerity. I think that sums it up. (Applause).

R. W. Bro. Prugh -

I would like to congratulate R. W. Bro. Herman on the very able paper which he has prepared.

The preparation for the office of Master, as he says, should begin a long time in advance and I believe that most Masters when they come along, have that sense of desire to fill the office to the best of their ability and many of them try but they lack all of those things which are contained in Bro. Herman's paper. The suggestion was made in this Lodge room yesterday, at this meeting yesterday, that something should be done, I think that it might be the real responsibility of some one of the Grand Lodge officers, as a special duty, perhaps to see that each of the Masters themselves, incoming Masters, get some special instruction and make sure that they have some additional preparation in advance for their office. Many of them are sincere in their desire, many of them go about it rather blindly. I think the paper of R. W. Bro. Herman could be made a handbook for that purpose.

One other thought, I believe in all Grand Lodges the appointment of Junior officers is in the hands of the Master in collaboration, of course, with Past Masters but the selection and the appointment by the Master of the Lodge of a Junior officer is a most serious and responsible task because he is really selecting from among the brethren someone who will most likely rule and govern the Lodge, at sometime. I think the appointment of the Junior officers is one of the most important functions and responsibilities of the Master of a Lodge.

President - Thank you. Have we some other comment before we draw this discussion to a close?

R. W. Bro. Herman -

I would like to express my appreciation for your kind words and criticisms and as I stated at the outset of the paper, the final word has not yet been expressed or written. I could have kept you here all morning and part of the next day and the day following with ideas and thoughts as to the duties and responsibilities. In my paper I possibly should have put the responsibilities ahead of the duties but I put duties in first and then the responsibilities. It is a subject that is voluminous and we could spend much time on it. As was stated my thought was to try to present this so as not to take up too much time and I do feel that I have earned a little in the criticism and kind words that have been given this morning, I feel well repaid.

President - Thank you.

M. W. Bro. Hodsman -

Bro. Chairman and Brethren, I do wish to congratulate R. W. Bro. Herman and R. W. Bro. Little on this, which to me is a vitally important subject in our Freemasonry. The thought that has occurred to me as the discussion progressed is that every Worshipful Master coming through the Chair has an individual distinctive contribution to make during his term of office. If one might be gifted musically, he would pay particular attention to the musical part of the Ritual, the musical entertainment at Lodge meetings and social functions. Another man might be connected with the building trade or some associated line and pay attention to the physical properties of the Lodge, as has taken place in Cascade Lodge.

Another man has financial training and pays attention to bringing about necessary revisions in the financial structure of the Lodge, amendments of By-Laws to bring them up to date, considering the matter of non-resident dues and so on. A man who has had training of the mind in a legal manner or financial manner might pay attention to those things. After the worshipful Master has served his term and made his individual contribution that stability is not lost to the Lodge, his period of Junior Officership and leading to Principal Officer and Master of the Lodge is all a period of training for the time when he can make the greatest contribution to the Lodge and this is as a Past Master. The worshipful Master seems to me to be missing a great bet if he doesn't realize the wealth of material available to him in the Past Masters who I have always found in every Lodge ready to assist the worshipful Master. Their individual talents are invariably at the disposal of the worshipful Master to aid the all round programme of the Lodge. The great objective of Freemasonry, as I see the organization in this country, is the progression of the Worshipful Master year by year rather than having the worshipful Master remain in office for a period of many years, as is the case in some Jurisdictions, is that each one of these makes his individual contribution year by year and that a wealth of material is in reserve through the Past Masters is available to the Master and we tend to get a more rounded, well-balanced programme in our Lodges than would be the case if we did not have this progression of men coming up year by year accepting that training and making their contribution as the opportunity arises.

President -

Thank you. Now if there is no other Brother who wishes to join in the discussion probably we should just throw it open and if there is any Brother who would like to make any comments before we go into the Business Session.

M. W. Bro. Barner -

M. W. the President of this Convention, I again want to express my appreciation of attending this Conference. It seems to me that the Banff Conference is something that we in North Dakota look forward to from the time they are first introduced into the Grand line. It seems to be a thing that we all aspire to, to come here to Banff. It has become an institution across the border. I talked with Bro. Dean this morning, I think he feels the same way in Montana that the Banff Conference is an institution and we are very proud in North Dakota and Montana that we are invited here. We learn much, I doubt if we contribute anything but we learn much and go home the better from having been here. We are quite happy in North Dakota over the fact that we have the Peace Garden on our border with Manitoba, I think that is an idea that was fostered and is officered by Masons so far as I know, I don't know that we have ever had an officer in that Peace Garden organization that wasn't a Mason and I think that is fitting and proper, and we are so happy it happens to be located in our country, it is a wonderful idea, we like it and as far as the Peace Garden is concerned there is no border and I feel the same way in coming to you that there is no border between us. Mrs. Barner and I have been most happy here and entertained most royally and the man who follows me I am sure will be enthused and ready to come at any invitation in the future.

President -

Thank you very much. We look forward to having a representative from your Jurisdiction each year and we appreciate that very much.

Wor. Bro. Osborne, Corinthian Lodge No. 22 - Alberta

M. W. Bro. President and Brethren, I hardly feel qualified to stand up here but I think it would be remiss if I went back to my home without offering my appreciation for the privilege of being here at this Conference this year. I have been a member of our fraternity for some 25 years and it has been the most interesting thing that could possibly happen to anyone, and in the ever widening experience of which today at this Conference has been one, it has been a most happy experience and certainly instructive. We have listened to men of ability and accomplishment here giving papers that they have taken some time to assemble and compose and give them sincerity. I most certainly can go back to my home Lodge with some very good advice and educational angles to pass on to them.

The paper yesterday on how to prepare a Brother has been most interesting. We feel we are perhaps not doing our part in maintaining their interests, it is a thing that intrigues us all and anyone that can offer a suggestion on it is welcome, I would like to hear more of it and I am sure I have missed considerable by not reading the previous minutes of Conferences, I am going to try and catch up on them.

The other papers too were most interesting and instructive and I do want to say what a privilege it has been for me to sit here and listen to all the discussion. I rather feel like an Entered Apprentice over in this corner among these distinguished Brethren but you haven't got your purple and gold on and I feel more comfortable in that respect. I don't know what fortune will hold for me but if I can come again next year I will certainly be here.

President - Thank you very much. I assure you we always meet on the level.

We will go into the business section but Brethren may I first express my appreciation for the privilege of being able to preside over such a co-operative and congenial gathering such as this, I know I have made many omissions but you have not checked me up on it. I trust that as you go back to your respective Jurisdictions the ideas that have been expressed here will be very fruitful.

Now according to the notes which I have here the first thing in our business is to determine the place of meeting.

R. W. Bro. McQueen -

M. W. President and Brethren, I think this time of the year in September, the first week is about the most convenient time. I would move that the meeting be held in Banff again at this corresponding time.

President -

Any other motions?

M. W. Bro. Tate -

Bro. President, I have been wondering if it might not be an advantage to change our location occasionally. Have we ever considered going up to Jasper or down to Waterton Park. I am not discounting Banff at all, it is a marvellous setting for a Conference of this nature but have heard comments from different brethren that it might be nice to have a different location occasionally and I would suggest that serious consideration be given to the possibility of changing the location of the Conference for next year, possibly to Jasper. I don't know whether the facilities there are equally as good as here or how that would appeal to the Alberta Brethren but I make that suggestion.

President - May I presume that you are making that in the form of an amendment M. W. Bro. Tate?

M. W. Bro. Tate -

I would like to hear some discussion on it first.

President - Let us have some discussion, two places have been suggested, Banff and Jasper.

M. W. Bro. Green -

I think it would be nice to go to Jasper myself, if we are not bound to come to Banff. I think consideration should be given to Jasper. I think it would make a most lovely setting for it, apart from that it would give our ladies a change of scenery.

M. W. Bro. Rothstein -

I have been coming to Banff now for several years but I have heard so much about it, whether it is sentimental reasons or not, I don't know, but it seems to me that it would be breaking the feeling of this Conference to move it

to another locale. I think if we go to Jasper next year, and I haven't anything against that, I was just thinking Bro. Tate, if that happens, if the following year we might consider something else and lose the feeling we have now for the Banff Conference. It is known as the Banff Conference, it is not known any more as the Western Conference, but the Banff Conference, we look forward to it all the time. I'm afraid it might break up that close feeling that we have, it might not, but I would be in favor of leaving it exactly where it is and continuing something that has been successful and if time ever should come that it is not successful I would say it could then be considered. While we are getting along so well it might wise to continue where it is. I think too it is more convenient for the Conference to be here, it seems to be easier to get at, it seems to be easier to arrange things for and for that reason personally I would leave it.

President - I think possibly before I continue this discussion the motion made by R. W. Bro. McQueen should be seconded.

M. W. Bro. Emmett - I second that motion.

President -

The motion regularly before you. Some further discussion because I have heard little rumors from amongst the brethren, let's get this thing right now so that we will know what we are doing.

R. W. Bro. McQueen -

M. W. Bro. President, I had no idea that there had been some consideration given to changing the location of the Conference. Strange to say I have lived in this country of Alberta since 1908 and I have never been to Jasper, I don't know what it is like up there, but I don't want you to think that I don't want to go, I intend to go sometime, but it seems to me that Banff is a better location for this Conference, it is closer to the border for some of our visitors.

President - Any further discussion.

M. W. Bro. Tate -

Bro. President, the only reason I suggested it was because I had heard from different brethren that it might be to the advantage of the Conference to move about occasionally. Now for instance, as far as the Grand Lodge of Alberta is concerned I understand that they alternate between Edmonton and Calgary. We, in Saskatchewan alternate between Regina and Saskatoon, north and south, and it provides the opportunity for those resident in the different sections to attend Grand Lodge to better advantage and similarly so insofar as this Conference is concerned. I don't know that sufficient advantage is taken of the opportunity to attend this Conference by members of the Craft at large, I think they should have the opportunity to attend and sit in as observers and have the opportunity of hearing the discussions and listening to the papers. I don't think there is sufficient advantage taken of that and I just wondered if a move from place to place might not give that incentive. I didn't submit the idea because I had any objection to Banff whatsoever. Banff and the Western Conference are practically synonymous now, but I thought possibly it might be just a little shot in the arm insofar as the Conference is concerned.

President -

I think it is very appropriate for M. W. Bro. Tate to raise the question because everyone then can air their views as has been done here.

M. W. Bro. Morgan -

Bro. President, there is considerable merit of the suggestion of the Grand Secretary of Saskatchewan even though Grand Secretaries probably don't all agree, but I would like to point out to you that there are two features attached to this Banff Conference which I think worthy of mention and that is the accessibility of Banff to those who live in British Columbia, secondly the fact that over the years we have got to recognize this Conference as the Banff

Conference and not particularly as the conference of the four Western Grand Lodges. I myself am one of those who do like a change of scenery and will go so far as to agree with M. W. Bro. Tate, whether the change from Banff to Jasper or to Waterton would supply a shot in the arm so to speak, create a little interest in the Conference is a question. I wouldn't want to see this Conference moved around out of the Province of Alberta. I wouldn't like it to be made a movable feature, say one year in Manitoba the next in Saskatchewan and then in British Columbia and then back again to Alberta, I think it should be in some readily accessible and central point. Of course Jasper is a very nice place, I know nothing of the facilities at Jasper, but I do know that the brethren who comprise the Jasper Park Lodge are a very hospitable organization and no doubt would welcome the Conference there, but may I just suggest this Bro. President or rather to the Conference, that we continue to hold this Conference for the coming year in Banff in accordance with the motion that you have there and let us all go home and give it some consideration for next year and then those of us who come back again may have some suggestions to offer, we might come to the conclusion it should not be moved from Banff or we might also conclude we might like to go to Waterton or some such a place like that, but we are not going down to Calgary nor are we going to Lethbridge or to Edmonton but let's think it over and in the meantime let's just carry on as we have, in accordance with the motion which has been presented.

President -

We have one motion and one motion only, those in favor signify in the usual way. I declare the motion carried.

President - We now have the nomination for President.

M. W. Bro. Rothstein -

Mr. President, three years ago there came into our midst a fine unassuming man, we didn't hear too much from him, but he made an outstanding contribution to the Conference, not only by his friendly manner, his way of meeting with us all but by outstanding papers that he contributed to this Conference. I personally feel much better because I have met this individual. Therefore it gives me the greatest pleasure to place for nomination the name of M. W. Bro. Claude Green.

President - Are there any other nominations?

M. W. Bro. Tate -

I move the nominations closed.

R. W. Bro. Reid - I second the motion. Carried.

President - Those in favour of the last motion indicate. I declare M. W. Bro. Green President of the Banff Conference for the ensuing year.

M. W. Bro. Green -

Bro. President and Brethren, I certainly thank you very much for this high honor, I know that my brethren in British Columbia when they hear I have been elected President of this Banff Conference will be very happy and proud that their Grand Master has been so elected. I will endeavor to carry on the traditions of this Conference in the same way, which today I think is recognized as the best Conference in North America and if I can do the job half as well as my friend Ross has done this year I will be very happy.

President - We now have the nominations for the election of Vice-President.

M. W. Bro. Hodsman -

Bro. Chairman I don't know if the offices go in rotation among Grand Lodges but I would like to place for nomination the name of M. W. Bro. T. R. Luke, Grand Master of Saskatchewan, a man who has served Masonry in Saskatchewan for a good many years. He has served as Secretary of his Lodge for many years and his nomination to the office of Vice-President of this Conference

I am sure would be a popular one in Saskatchewan.

President -

Is there any other name to be mentioned for Vice-President? If there are no others I declare the nomination closed and also declare M. W. Bro. Luke Vice-President for the coming year.

M. W. Bro. Luke -

Bro. President and Brethren, this is quite a surprise to me,, I am not sure at all about it, this is my first attendance at the Banff Conference. Unfortunately, I should probably have been here two or three years ago and I don't know if I have just exactly got the experience but if the Brethren wish it and it is not this year, why probably with a year to gather things together as it were I hope I will be able to handle it. I thank you very much.

President -

I might say M. W. Bro. Luke if I can give you my experience, it will take you from two and a half to three hours every day from now until next September to work on it!

We now come to the election of the Secretary for the coming year.

R. W. Bro. Herman -

Mr. Chairman, we in Saskatchewan have a habit of taking everything when we can get it and there seems to be some hesitancy here. The Vice-President has been elected from Saskatchewan and I would like to nominate a Secretary that will be in the Province of Saskatchewan, one who has been very faithful in Masonry, he has given you something at this Conference to make himself familiar I understand he has been at the Western Conference before. He is one who has travelled considerably, he is one of the members of the Canadian Historical Society as well, which takes him to all parts of Canada and well versed with members throughout the Dominion. I would like to nominate R. W. Bro. Dick Mayson, Deputy Grand Master of Saskatchewan with his consent.

President - Would you be willing to accept that R. W. Bro. Mayson?

R. W. Bro. Mayson -

Bro. Chairman, It had been intimated to me by some of the Brethren that they would like me to act as Secretary. This is the first Conference I have attended at Banff and I have enjoyed it thoroughly and received quite a bit of inspiration from it and if there is anything I can contribute to the Banff Conference I shall be only too glad to do so.

President - May I ask are there any other nominations.

R. W. Bro. Harper - Alberta

I don't know whether I should place for nomination the name of the man who has been acting as Secretary during this past year but the fact that he is resident in this Province and the Conference is held here in Banff, and I am quite sure that you will all agree with me he makes a marvellous secretary, he is also secretary of the All Canada Conference but he has the machinery at hand and we all know his capabilities and through the office the fine job he has done this year and I would like place for nomination the name of Ned Rivers for the office of Secretary.

President - R. W. Bro. Rivers will you be willing to accept?

R. W. Bro. Rivers -

M. W. Bro. Chairman this is a little bit awkward, I am an employee of the Grand Lodge of Alberta and I am here to do their bidding. If it is their wish that the work be done in the office as it was this year, it was just

absorbed. It has been stated once or twice it would be a great deal better for the Secretaryship to be outside the Grand Lodge officers, I have an absolutely open mind on it, I don't want to refuse to do some work that I would ordinarily take on in the course of my business, it puts me in a little awkward spot.

President - I assume that you would be willing.

R. W. Bro. Rivers -

I am willing to carry out any duties that are assigned to me and if this is one of them I would be very happy to carry it out.

President - We will assume that we have two names for the office of Secretary.

M. W. Bro. Tate -

M. W. Bro. President, I certainly wouldn't like to see a contest but when the Conference was first formed the decision was made that it would be kept away from any Grand Lodge Office and that the Secretaryship would be divorced from any Grand Lodge Office, that it wasn't fair that the Grand Lodge Office be involved in the Secretaryship of a Conference, a Conference with which some of the membership in the Jurisdiction might not agree and the facilities of the office were being used for the purposes of the Conference from which members came from all Jurisdictions and the decision at the commencement of this Conference was it would not be associated with any Grand Lodge Office. Now there was occasion, definite occasions when the suggestion was made that the office of the Grand Lodge of Saskatchewan might take over the responsibility and that policy has been consistently adhered to that we keep the Secretaryship of the Conference away from the Grand Lodge Office because that wasn't in the interests of the Conference. Now whether that policy should continue or not is a matter for this Conference to decide, I simply refer to it as having been the policy down through the years, I wouldn't like it to be a contest between Saskatchewan and Alberta and I think R. W. Bro. Mayson meant that if it was the wish of this Conference that the Secretaryship go to the office of the Grand Secretary of Alberta, I think R. W. Bro. Mayson would immediately retire from the contest.

M. W. Bro. Cumming (Alberta)

Brethren, I am not a delegate to this Conference, but I am Chairman of Finance for Alberta and from my point of view it is cheaper for us to operate this conference through our own office. I don't want to get into an argument with M. W. Bro. Tate but I know that in our Board of General Purposes the argument has always been it should go into our own office and be handled from there. Even the correspondence is always with the Grand Secretaries of the various Jurisdictions and they would have to turn it out. If we go back to the old routine it would be costing us more money.

R. W. Bro. Mayson -

M. W. Bro. Chairman the reason that I said I would accept was that I was willing to do anything I could to help the Banff Conference along from year to year. I know that R. W. Bro. Rivers will do a most excellent job and as has been pointed out, it might be considerably cheaper to do it in that way rather than have some other province handle the job as Secretary. I am quite willing with the consent of my mover to withdraw my name.

President - You wish to withdraw the nomination.

Agreed.

We now have one name in for the office of Secretary - No other nominations - then I declare R. W. Bro. Rivers is elected Secretary for the coming year. It is just probable R. W. Bro. Secretary that you would like to make a few comments in regard to the setting out of the proceedings or something in connection with the duties devolving on you.

R. W. BRO. RIVERS:

M. W. Bro. President all I require is to know the number of copies of the proceedings that will be needed in each Jurisdiction. In the past it has been the habit to send out the papers for distribution to the Lodges and the bound copy which includes the discussion and the business of the meeting. It would seem to me that it would be a simpler thing to make up one proceedings for this Conference and supply it in the usual way. I don't think that the cost that would be involved would be much because the stencil would be made in any event. I would like to know in the first place whether you wish the papers to be made up as they have been done in the years past and how many copies are required for each Jurisdiction.

President -

If I recall last year there was a certain charge per copy, say that went to Saskatchewan, Manitoba and so on?

R. W. Bro. Rivers:

The cost of producing the papers for distribution to the Lodges was paid by the Grand Lodge of Alberta and the cost of producing the bound volume was made on a separate account and normally was divided between the four Jurisdictions. Actually the manner in which it was handled was not too clear. It is my suggestion that the proceedings of the Banff Conference should be put together. As mentioned before the stencils will be made and I don't think it would cost much to put in the extra 15 pages or so.

President -

Could I assume then Brother Secretary that you have all the information you need on that?

R. W. Bro. Rivers -

No Brother President, I wish to know whether the Conference want the proceedings made up in one style; do you wish to have the proceedings or do you wish the papers made up separately also. We had a discussion on that some four years ago and it was felt that if the discussion was placed in the hands of the Lodges it would not achieve the object of getting the brethren to read and find out what is being done, but my opinion is that this would be the most beneficial to all the Lodges and to all the individuals who might get it.

M. W. Bro. Emmett -

Brother Chairman I would like at least the suggestion that the choice be put to the different Jurisdictions but I concur with what Brother Rivers has said, I think the Lodges would appreciate getting the bound copy instead of just the papers. There is a great deal that is said here that doesn't necessarily need to go in - but we can leave that to our Secretary, I am sure he will just put in the meat of the discussion. I think the bound copy would be best and if necessary I think the motion that the Grand Lodges be supplied with bound copies of one kind, as Brother Rivers has suggested, and that each Grand Lodge pay for the number of copies that they order is best, I think I would make the motion.

President -

Is there a seconder to M. W. Bro. Emmett's motion?

M. W. Bro. Morgan - Brother President, I second that provided the Secretary is instructed to delete all unnecessary verbiage, and also I go along with the idea that each Grand Lodge pay its share.

I am not very well satisfied Brother President with the division of the expenses of this Conference, particularly as an aftermath of last year's Conference. I am not satisfied that the Grand Lodge of Alberta should bear the major portion of the cost. Last year if I understand it correctly, the cost of mimeographing these proceedings was \$305.00 which was paid by the Grand Lodge of Alberta. All that the Grand Lodge of Alberta received in return was \$45.00 from the British Columbia Grand Lodge and I think an equal amount from one other Grand Lodge - \$90.00 out of \$305.00, which means that \$215.00 of that cost was borne by the Grand Lodge of Alberta, which is definitely not fair. I offered at the time to pay our proportionate share of the printing of those proceedings, of this

\$305.00 but the Grand Lodge of Alberta saw fit to refuse my act of generosity. We in our Jurisdiction can well afford to pay our proportionate share, particularly so in the light of last year's meeting following which we received 175 or 180 copies of these proceedings, not only of the proceedings but of the full papers, and it cost us \$45.00. I thought it was perfectly ridiculous and I would like to see this changed.

President -m Will you include that in your motion M. W. Bro. Emmett?

M. W. Bro. Emmett -

That was the intention that each Grand Lodge order the number of copies they want and pay for them.

M. W. Bro. Cumming - (Alberta)

M. W. Bro. President. I may be able to cast a little light on that. You will find a motion in the early years that Alberta would send out the copies of the papers and pay for them as their contribution to the Conference, the Alberta delegates not being faced with transportation expenses. We now have a machine in the office and I do not anticipate that the cost will be as great.

R. W. Bro. Rivers-

May I add this explanation, as you know the proceedings last year were placed in the hands of the late M. W. Bro. Ellis and he reviewed them during the course of the winter, unfortunately he passed away within a week of the proceedings being put out and the costs that had been involved were a little obscure. The Finance Committee agreed that the best thing for us to do, as arrangements had not been put down on paper and we didn't just know what they were, was for Alberta to pay the expenses and charge the other Grand Lodges in the manner in which they had been charged in previous years and then have the thing settled here this year.

President -

We have the motion moved by M. W. Bro. Emmett and Seconded by M. W. Bro. Morgan.

All in favor? - Against - Carried.

President - I noted one thing here. We should have a motion expressing our thanks to Cascade Lodge, although we did it the other night still I think it would be nice if a letter was sent.

M. W. Bro. Heckbert - (Alberta)

M. W. Bro. Chairman I wonder if I might have the privilege of making that motion and at the same time I would like to place a resolution before this Conference extending our thanks to you as President, to M. W. Bro. Green, to R. W. Bro. Rivers and to those who provided the very fine papers that we have had for discussion at this Conference. We all know the major contribution made by M. W. Bro. Ellis and I am sure we all agree that the tribute that was paid to him the night before last was one which was altogether his due, and at this time I would like to move that a very sincere vote of thanks be extended to the officers, to Cascade Lodge for the use of their fine hall and to all who have contributed to the success of this Conference by the provision of papers and I think we should also join with that the name of M. W. Bro. Cumming for looking after our ladies whom he calls his 'girl friends'.

R. W. Bro. Howard -

M. W. Bro. Chairman it gives me a great deal of pleasure indeed to rise to second that motion.

President - That is unanimous.

R. W. Bro. Mayson -

Bro. Chairman may I make a motion. I don't think there was anything said the other night at the banquet but I think those of us from out of the Province of Alberta who enjoyed the hospitality of M. W. Bro. Bannan and the Grand Lodge of Alberta would like to make a motion that would go on record thanking M. W. Bro. Bannan and the Grand Lodge of Alberta for their hospitality to our ladies and ourselves.

R. W. Bro. Reid -

Bro. Chairman I have great pleasure in seconding that motion.

Carried unanimously.

President -

Some other comment or suggestions here. Brother Secretary have you anything on your desk?

R. W. Bro. Rivers -

I would just like to know from the Grand Secretaries how many copies of the proceedings they would like to have as soon as it is convenient for them to let me know, and also that we would be very pleased to provide copies for our guests from North Dakota and Montana.

M. W. Bro. Green -

Brethren, now that I have recovered from my embarrassment at the kind words that Bro. Rothstein said when he nominated me, I know his remarks were sincere because during the last three years he and I have become very close and attached to each other, but I would like to thank you Bro. Rothstein for that fine contribution you gave me. I am going to be very happy to be associated with Bro. Rivers in the next year. Bro. Rivers, as you know, is fast becoming one of the outstanding Grand Secretaries in the Dominion today. I always look upon Secretaries of any organization as being experts and I always contend that if a man is an expert let him do the job. So long as Bro. Rivers will do the work then I'll get the credit next year and he and I will make an excellent team.

M. W. Bro. Emmett -

Last year the brethren will remember that we made a presentation to M. W. Bro. George Ellis, Bro. Chairman you referred to that and you brought his thanks to the Conference for the buffalo pen set this Conference saw fit to present to him last year. He did write me some time after you had made the presentation, a personal letter, I didn't bring it because while it was expressing his thanks to this Conference, there was also a great deal of personal matter in it. But I just wanted you to know and the brethren of this Conference who were present here last year and who contributed to that tangible token of appreciation to the one who was Secretary of this Conference for so long, he was able, some months after the presentation, to write and thank us. I think probably it was one of the last letters he was able to write.

President - Thank you Bro. Emmett.

So we will rise and close.

R. W. Bro. Howard -

Almighty God who has given us grace at this time with one accord we make our common suplications unto Thee and didst promise that when two or three are gathered together in Thy name Thou will grant their request. Fullfill now Oh Lord the desires and petitions of Thy servants as may be most expedient for them. Granting us, in this world, knowledge of Thy truth and in the world to come, life everlasting.

So mote it be.



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